

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccelesiastical Affairs.

THE DRAFT CONSTITUTION OF THE IRISH CHURCH.

It will probably fall within the recollection of most of our readers that the Lay Conference of the Disestablished Irish Church, which met in Dublin towards the fall of last year, recommended that a committee should be appointed for the purpose of drawing up a Constitution to be submitted within the present year to a General Convention. That recommendation has been carried into effect. An elaborate plan for the organisation and government of the Protestant Episcopal Church in Ireland has been drafted by the committee chosen for that purpose, which, with some few modifications, seems likely to meet the wishes of the great majority of Irish Churchmen.

Before attempting to sketch the main features of the proposed Constitution, it may be as well to define as distinctly as we can the position which this journal desires to occupy in relation to the now disestablished religious community which, in its character as a State-Church, the *Nonconformist* has so often and so vehemently assailed. If we venture now, or at any future time, to criticise any arrangements made by the Church in question for her own comfort or usefulness, we do so in a spirit not only not hostile to her, but in hearty sympathy with her—not as arrogating the smallest right to meddle in affairs which are exclusively her own, but as feeling such an interest in her well-being as a spiritual institution, and in her development as an organ for the diffusion of Divine truth, as may naturally prompt friendly observation of her purposes and work. We are, perhaps, as anxious for her mastery of the difficulties of her as-yet-untried condition, for her triumphant refutation of all the gloomy and discrediting prophecies spoken concerning her as a voluntary body, and for her realisation of a glorious future, as her most devoted members can be. We have faith in her that she will win for herself the respect and admiration of all sister Churches, and we hope and pray that her mission will be so successfully prosecuted in the unfettered exercise of her own spiritual power, as may attest her high character to the whole Christian world. Predisposed to regard with favour every effort she is making to preserve her unity, to prevent any obliteration of her distinctive characteristics as an episcopal organisation, and to give solidity to her constitution as well as flexibility to her movements,

we hope we may be allowed, without exposing ourselves to a well-founded charge of officiousness, to say freely, but with kindness, whatever impresses us with a sense of its importance in relation to the provisions made, or to be made, for launching the disestablished Church. With this preliminary expression of our feeling, we proceed to give some account of what the Committee propose in the Constitution to which they have agreed.

In the first place, the doctrine and discipline of the United Church of England and Ireland are retained unaltered. Change of any existing Canons or Articles can be attempted only once in three years, and can then be effected only by means of a Bill passed by majorities of two-thirds in each of the Orders in the General Synod—but it is suggested that a revision of the canons, and a codification of Church law might usefully be referred to the first ordinary meeting of the General Synod. On the whole, perhaps, it is a wise arrangement which proposes to start the Church on her new path without having subjected her to any reform of creed, formularies, or discipline. The minds of her members are too unsettled by the great alteration made by the Act of last Session in her position and her relationship to other ecclesiastical bodies, to admit immediately of a dispassionate and safe review of the standards of the Church. But may it not prove to be a serious disadvantage, and, in effect, anything but conservative, to make any future approach to modification all but impracticable? In the government of men, but more particularly in ecclesiastical government, rigidity of system is not always the best safeguard against subversive changes, and it is too often a fact that the more apparently insurmountable the obstacles opposed to the growth of thought and the healthy expansion of religious belief, the more provocative they are of precisely those cravings which they are used to resist. Freedom and flexibility in regard to such matters have usually been found the best conservators of Church doctrine and practice.

The administrative organisation of the Church appears to us to be skilfully adapted to its new status, albeit, according to our view, the clerical element will be somewhat too predominant in it. It is not so much, however, in the parish, or even in the Diocesan Synods, as in the General Synod, that this predominance is likely to be felt. The parochial organisation is sufficiently simple, and in its main features follows existing forms. There will be the incumbent, with or without clerical subordinates as the case may be, two churchwardens elected and appointed as now, and a vestry made up of all male members of the congregation, and all residents or owners of property in the parish, who may sign a declaration that they are "members of the Church of Ireland." But the chief function of the parochial vestry will be of an electoral kind. It will elect, for instance, a select vestry, or rather those members of it—not less than three nor more than ten—who are not *ex officio* to be declared members of it—it will vote the appointment of synodsmen. To this select vestry, including the incumbent, curate, churchwardens, and elected parishioners, will be committed the administrative, financial, and charitable business of the congregation or congregations of Protestant Episcopalians in each parish. Every diocese will also be orga-

nised with a view to a due attention to diocesan interests. The synodal assembly of the diocese will consist of the bishop, the incumbents, the curates, and as many synodsmen for each parish as there may be officiating clergymen in it; will meet annually; will exercise legislative and administrative powers over the whole diocese, subject only to the authority of the General Synod; and will appoint a Diocesan Council to which it may delegate such of its functions as it may deem desirable. In this assembly, although the three orders of bishops, clergy, and laity will sit together for business and debate, and will ordinarily vote together, yet six members, clerical or lay, may demand a vote by orders, and the bishop will have the right to veto any acts agreed upon by the other two orders. To Diocesan Synods, among other things, the rearrangement of benefices within the diocese will belong. Then, lastly, there is to be the General Synod, consisting of two Houses—namely, that of Bishops and that of Representatives—the latter to consist of 100 clergy elected by clergy, and 150 laymen elected by laymen. In this Synod will reside the supreme legislative and administrative authority of the Church, but it will not exercise judicial power. Its mode of proceeding will be by Bills, the principle of which will be discussed by the two Houses sitting together—but they must be passed by each House separately.

We need not pass under immediate review the provisions suggested by the Committee for constituting what the Act of last year designates "the representative body of the said Church," which will hold its property, be its organ of communication with the Commissioners, and exercise such of the powers of the General Synod as may be entrusted to it by that assembly. Nor shall we stay just now to describe the arrangements proposed for the disposal of Church patronage, further than to express our opinion that they exhibit some ingenuity, and that they will probably be found to solve all the difficulties of the case. We prefer to wait the decision of the General Convention before treating of the general character and aptitude of the Constitution. Meanwhile, we offer our sincerest congratulations to the members of the Disestablished Church on the wisdom which has already been made conspicuous in their management of their own ecclesiastical affairs. They are beginning to wake up, we trust, to a consciousness of their spiritual power, and, if we are warranted in drawing an inference of such moment from what is already manifest, they will exert such an influence upon the religious condition of Ireland, as will be regarded even by themselves as more than an equivalent for anything in the shape of prestige, status, or endowment of which the State has seen fit to deprive the Church to which their affectionate loyalty stands pledged.

ECCLIASTICAL NOTES.

THE manner in which the Archbishop of Syra has been received in England has attracted some attention in the *Times* newspaper. "A Nonconformist," who may easily be identified with a very prominent metropolitan minister, has written to that journal to call attention to the different attitudes which the Established Church holds to the corrupt Greek Church and to the free Nonconformist Churches. We may put the matter far more baldly than the writer to the *Times* has done. Of the corruption of the Greek Church there can be no doubt;

but it is everything to the minds of Churchmen in this country that it is an Episcopal Church. It has archbishops and bishops; and, corrupt although it may be, that fact is quite sufficient. In Queen Anne's time the old Nonjurors opened a communication with the Greek Church, and John Wesley held rather intimate intercourse with a prelate of that communion, who, indeed, if we do not mistake, ordained one or two of his followers. It is very natural that this should occur. Prelacy attaches itself to prelacy, just as Nonconformity does to Nonconformity. This will be the case just as much when the English Church is disestablished as it is now. In America the Episcopalians are marked off by a very broad line from all other Protestant Communions, holding themselves to be a select and superior people, who alone have authority to administer Christian ordinances. This vice of ecclesiastical pride comes by a bad and vicious ecclesiastical system, and nothing, we imagine, will cure it as long as human nature remains what it is. Write as much as "Anglicanus" may, in his sentimental way, about labours of love and so on, he will never let Mr. Binney bestow a blessing in Westminster Abbey, although the bestowal of such a blessing would not contravene any law either of Church or of State. The Archbishop of Syria may do it, but is he not an Episcopalian?

The controversy that has taken place upon this point might raise, and indeed it suggests, many questions. One is, whether it would be really desirable that Nonconformist ministers should be allowed to preach in what we may call Church pulpits? This is a very open question, and, whatever the ambition of Nonconformist preachers may be, we doubt very much whether what we may term the employers of those preachers would give two pence to have them admitted to Church pulpits. It is quite true that the Episcopalian churches are national edifices, and, in that sense, Nonconformists have as much moral right to appear in them as have the ministers of any other class of people, but, at the same time, why should they want to appear in them? Are not their own pulpits quite as good, if not better? Is it not just possible that the occupation of such pulpits would do quite as much harm as not? Some people are born to be flunkies, and some people take a great deal of trouble to achieve the reputation of flunkies. These two classes would, we are afraid, be enormously increased by the opening of Episcopalian pulpits to Nonconformist ministers. These ministers are but human after all, and we suppose it is because of this that they have some of the meanest as well as some of the highest aspirations. There are accordingly to be found amongst them a few persons who actually hanker after Church pulpits. They would do almost anything short of sacrifice of real principle—that is to say, almost any mean thing, to speak for one hour in St. George's or St. Paul's. Why or how they should have this ambition nobody can explain. It is a vulgar ambition at the best, and a very false one at the worst. But there it is, and there, as an unsatisfied ambition, may it long remain! Really, it is no great honour to preach from a parish pulpit or even from the pulpit of St. Peter's, Westminster, or St. Paul's, London, or St. Thomas's, Canterbury. How can it be? It is the man who honours the pulpit, not the pulpit that honours the man. If Episcopalian will shut out good Nonconformist preachers from their pulpits, let them! It is not for us to ask admission, it is for them. The loss is not ours, but theirs—at least, so we think. The best thing that can be done now is to let public opinion work its way. We really don't want to force it in the style that "Anglicanus" suggests, and we are not particularly ambitious to occupy an equal position with the Archbishop of Syria. However, the correspondence upon this subject is instructive, and we are glad to note the evident sincerity with which "Anglicanus" writes about labours of love and conciliation. But, we must add, love is not to be bought by stooping, nor conciliation by open invitations to what may be termed flunkies.

It is singular that while this question is being discussed another of a very opposite nature should arise. There are Churchmen who would gladly see Nonconformists occupy their pulpits, and there are, no doubt, some Nonconformists who would accept the position of preachers in Established Church pulpits; but at the same time there are Churchmen who would be equally glad to be rid of their ecclesiastical privileges, if, at the same time, they could throw off the disabilities of their ecclesiastical position. Thirty-four clergymen, including Professor Brewer, Mr. Froude, Mr. Jowett, Mr. Rogers, and Mr. Sedgwick, have addressed the Premier in favour of an Act of Parliament which would relieve them of their position as clergymen of the Church of

England. Law is at present against these men. There is, as they recite, the 76th Canon, which provides that no man being admitted a deacon or minister shall voluntarily relinquish his office or live the life of a layman upon pain of excommunication. There is also the Act of George III. occasioned by Horne Tooke's election to the House of Commons, which provides that no person having been ordained to the office of priest or deacon of the Established Church shall be capable of being entitled to serve in Parliament as a member of the House of Commons; and another Act excludes persons in "holy orders" from municipal offices. There is more in these Acts than appears upon the surface. They follow the doctrine of Episcopalianism, which follows the doctrine of the Church of Rome. They rest upon the sacredness of the order of what is called "priests." We, who are Nonconformists, do not recognise the existence of such an order. There can therefore be no reason why we should not join with the prayer of the memorialists. If they were clergy men in the pay of the State we might object, for other reasons, to their prayer being granted, but, as they are not in the pay of the State, we should argue that their prayer be granted. Some men there are who can do great public service, and it is intolerable that their ecclesiasticism and the figment of priestism should hold them to engagements the duties of which they are no longer inclined to perform.

The Ritualists have received another blow in the decision against Mr. Wix and Mr. Purchas. Perhaps, however, the Broad Church party have received a still greater blow in these decisions. The Church of England is really not what they imagine it to be. It is, on the whole, the narrowest Church in Protestant Christendom, far narrower, however, morally than it is at present legally. The decision of Sir Robert Phillimore will test the courage of the Ritualists to what no doubt will be a painful extent, but if they will enter a Church bound by Acts of Uniformity and rubrics, they must expect to be compelled to conform to their engagements. Not merely, however, are there Churchmen who want relief from the indebility of orders and Ritualistic rules, but there are actually men who work for relief from the Athanasian Creed. There are Churchmen, that is to say, who think, and whose thoughts go beyond the small and narrow bounds prescribed by law. We should almost be disposed to say that no Church that uses the Athanasian Creed can be a Christian Church—so contrary is the system of theology of which that creed is an expression to all our own ideas of the Christian religion. And those who do use it, do it reluctantly. They would not do it unless they were obliged—obliged, that is to say, in the sense of legal compulsion. Some will not use it at all, and thereby act against their engagements, which is immoral, and others use it against their consciences, which is equally immoral. When are you to get to the end of immorality in a hide-bound Law Church?

We commend to our readers an admirable pamphlet just issued under the editorship of Mr. Hadfield, M.P., on "The Expediency of Relieving the Bishops from Attendance in Parliament." The substance of this pamphlet consists of the speeches and votes of the bishops on the Irish Church Bills of 1868 and 1869,—which contain the very best arguments for their expulsion from Parliament. The speeches and votes are given in full, and read together, as they now can be, illustrate, in a remarkable manner, the spirit of the ecclesiastical peerage. Here we have vote after vote, extending through nearly twenty divisions, and every vote is given against the interests of the nation. Prefixed to the pamphlet there is an able introductory essay by "A Manchester Reformer." Mr. Hadfield has added to his great public services by the issue of this carefully compiled pamphlet.

Scarcely a month now passes that we are not called upon to chronicle the death of old fellow workers. One of the most zealous and useful of these was the late Rev. William Thorn, of Winchester. Many years ago, long before we ourselves took up our pen, Mr. Thorn was writing in favour of the principles which we advocate. He was an acute controversialist, and was possessed of large information, especially upon subjects relating to ecclesiastical politics and history. He was an admirable tract-writer, having a special faculty in that direction, and the circulation of his remarkably pointed productions of this kind, has had more to do in the formation of public opinion of the present generation, than any of us probably are able adequately to appreciate. He was, emphatically, a man of acute ability and unusual intellectual activity. He wrought for his own generation with all his might, and wrought in earnest. He has died in the fulness of age, and the few words we can say

of him are as nothing to the esteem he has earned.

STATE AND FREE CHURCHES; THEIR RELATIONSHIP.

A conference, called by the Young Men's Association in connection with the Liberation Society, was held on Tuesday evening last week, in the school-room in the rear of Walworth-road Baptist Chapel. The Rev. William Howieson presided. Among those present there were the Rev. J. K. Rowe, Rev. Isaac Doxsey, Rev. L. D. Bevan, LL.B., Rev. P. J. Turquand, and Messrs. Beal, Attenborough, and others. After a hymn and prayer,

The Rev. LL. D. BEVAN, LL.B., read a paper on "Free and State Churches; their present relationship." He said there were two classes to whom they desired to speak; those who profess and recognise practically the doctrines of a free church, but in many cases have crude and imperfect notions as to the principles which they acknowledge; and those who hold principles altogether opposed to those of a free church—men who believe in State Churches of what kind soever. They courted discussion from opponents, loving the truth better than their views of it; they only insisted on one condition—fairness, absence of confusion, and would give candid hearing to every one. In entering into this subject, he first observed that Free-Churchism is recognised as a practical and public question of the day, and, during the debate on the Irish Church Bill, they were as weary of hearing the names of Mr. Miall and the Liberationists in the mouths of the opposers of that bill, as of the name of the hon. member for Birmingham in the debates upon the Reform Bill. (Laughter.) Assuredly, speakers must have been grateful to Providence for the existence of that gentleman and the society. This was an altogether different state of things from that which our fathers bore. Free-Church doctrines are not a growth of yesterday, although it is true that the enforcement of them on the positive side has not been very long in vogue. Voluntaryism and Dissent are two different sides of the same thing. Dissent used to be looked down upon as a kind of fanatical excess, belonging in its nature to ignorant, uncultivated men. True, now and then, it became rampant, and politicians recognised it for a moment, but only to depress it as fast as they could. But now, Voluntaryism has asserted itself as a law of modern life; the Irish Church Bill bringing it into this clear prominence. Referring to some of the Churches and their respective aspects, he turned first to Ireland, where he found an entire absence of a State-Church. Of course, pending reconstruction, the Irish Church is still an Establishment; but that which is still an Establishment is the dying part of it; that part which lives is altogether free, and he rejoiced at the force and energy which the brethren had shown in their critical affairs. Romanism may be left to itself, and he is a bold man who dares to predict what may be the future of that communion. In Scotland, Presbyterianism had gone to sleep in the arms of State; but it woke up when Chalmers and others marched forth to assert their liberty, and what the Free Churches are now, needs no telling. Coming south, it was found that, under the English Establishment, Wales had become virtually heathen. The revival of religion in that Principality, commencing as it did within the Church, was compelled to go out of it, and Voluntaryism has flooded the land with a simple and well-known Gospel. In justice, however, he was compelled to say that, owing to the spread of the English tongue, there are clergymen in Wales of eminent powers, of weighty character, and great influence. After referring to Jamaica, which will shortly begin a state of Free-Churchism, Mr. Bevan referred particularly to England. Here the abolition of the State-Church would undoubtedly take place last. The classes who are almost without exception members of that Church, have their strongholds in English counties; and Voluntaryism has not made that progress here that it had made elsewhere. But it has made progress, and greatly, too. The *Times*, perhaps the most perfect reflection of the English upper classes, said, "There can be no question that the tendency of things is towards disestablishment." "Gentlemen," said Mr. Bevan, "your Church is doomed. From a ship that's going her last voyage they say the rats will by some strange instinct emigrate. That great brown fellow, the Hanoverian rat of Printing-house-square, has led the way, and he generally knows when to leave a ship." (Loud laughter.) The atmosphere is laden with Free-Churchism, and it is wonderful how the nature of men becomes affected by what is thus an undefined feeling all round about them. This is the insensible conviction, more potent than argument or demonstration. It affects the undercurrent of a man's life and being:—

Below the surface stream, shallow and light,
Of what we say we feel; below the stream,
As light of what we think we feel, there flows
With noiseless current strong, obscure, and deep,
The central stream of what we feel indeed.

It is upon this central stream that the spirit of Voluntaryism is now acting. The clergy of the National Church either fret against their bars, or else grow angry that the bars are not close enough upon some whom they would imprison; the laity demand a greater share in the management of the Church's affairs. The social marks between Churchmen and Dissenters are breaking down, while the inconvenience of an establishment that is a Church of Christ, ruled by a minister, as the English Church has now become, are keenly felt, and most felt by the members and ministers of that Church itself. In

conclusion, Mr. Bevan said:—"I stand by and point to you all the clear evidence of the coming event, whose shadow is cast before it; an event which, I believe, wisdom, good temper, earnestness, and religion, would defer for a long while from the English Church; but as she now exists, torn asunder by men who hesitate not to hurl the harshest abuse at each other, and evidence not the love wherewith a man should love an enemy, an event which I believe is hastening rapidly, whose summons at the door I even now can hear. Well to those churches who are ready for the coming!" (Cheers.)

After a short pause, as no one seemed disposed to rise upon the other side, the Rev. W. K. Rowe briefly addressed the meeting.

The Rev. ISAAC DOXSEY said it was not to be expected that the present generation of young men should take so deep an interest in the subject of discussion as was felt by those who had endured the persecution of the Church in days of old. Many of their legal disabilities had been entirely removed, and, in the agitation of this question, they were frequently asked what they had to complain of, why could not they "rest and be thankful"? But they should not rest, they could not be thankful until every vestige of predominance had been utterly abolished. The graveyard of the parish must no longer be regarded as the freehold of the clergyman; his legal right to interdict the burial of their dead with the services of their respective ministers must at once be abrogated; the Universities must be thrown open to their sons on terms of perfect equality, and the rewards of learning and of genius be impartially distributed. These were practical issues for which they were now contending, and his feelings as a father and his sense of duty as a citizen, forbade his silent acquiescence in a state of things so contrary to all the principles of justice and of equity. (Cheers.)

Mr. HARFIELD saw no signs of that reaction which was said, in certain quarters, to be coming over the opinions of the people. But if that should be the case hereafter, the only way to meet it was to contend for principle in opposition to expediency. When they were asked what would become of all our country villages if the State-Church were abolished, they must guard against admitting that the difficulty was insuperable. The Gospel would be preached more widely than it is at present, on the voluntary principle; and though at first the proclamation of the truth might be in some degree imperfect, the enlarged experience of the teachers and a better system of organisation would very soon improve their talents, increase the efficacy of their labours, and overtake the spiritual wants of the community. (Hear, hear.)

Mr. HARDY, after thanking Mr. Bevan for his admirable paper, said that they should be prepared to meet intelligently every argument of their opponents. And one of these which had been frequently advanced, though somewhat plausible, could very easily be answered. It was affirmed, for instance, that it was the duty of the State to make provision for the education of the people in religion. And this was based on the assumed analogy between a ruler and a father. But he could not possibly admit that, in this case, there was any real similarity. He thought the simile of partnerships in business or directorates in public companies was much more apposite to the relation of the Government to the people. And what should they think of a partner of a firm, or a director in a public company, who, because he felt it is duty to teach the ignorant around him, should take the money of the partnership, or of the public company to build a Dissenting chapel, and to support a teacher of what he perhaps most conscientiously believed, but what his partners or the shareholders did not believe to be the truth? But suppose that he paid one teacher to preach one form of doctrine, and a second to attempt to prove the teaching of the first was false, would not the absurdity of the thing be so palpable that no amount of sophistry could hide it for a single moment? Then look at the injustice of taking other people's money to pay for the support of what they disapproved. But that, in brief, is what the State is doing with the property of the nation. He contended, then, that if the logical consequences of a principle were absurd, the principle itself was equally absurd. And why should bishops sit as peers in the House of Lords, the interested representatives of their own exclusive order, and of the clergy, and the dignitaries of the Church? The Established Church had much the larger share of all the wealth and influence of the land; but only compare the results of the two principles—the compulsory and the voluntary? It was high time that something were done. In the interests of the Church herself, the laity should take the thing in hand, and resolve that she should be delivered from the bondage of the State. Then would she have a fair chance of usefulness, and rise to a much higher place in the affections of her children than she had ever yet attained. (Cheers.)

Mr. CULVERWELL said that he was perfectly amazed at the progress of the principle of the Liberation Society. Years ago the question was scarcely noticed by the public press; now, we have leader after leader on the subject, and go where you will it is everywhere talked about. He was in the habit of travelling a great deal through the country, and five out of every six of the commercial men with whom he came in daily contact, were of opinion that we must have a Free Church. He thought the object of the Society was, in many circles, grievously misunderstood; he would not say that it was wilfully misrepresented. In conversation with a clergyman the other day, he found it difficult to make him understand the ground of his dissent from the Establishment. "I know," said the minister, "that

you attend a place of worship where the liturgy is used; you say yourself that you have no objection to a modified Episcopacy; why, then, are you a Dissenter from the Church of England?" It did not seem to have occurred to him that my dissent was founded, not upon the doctrines or the ritual of the Established Church, but on the fact of its connection with the State; and this imperfect knowledge of our principles is much more common than many would imagine. It was, therefore, most important that these conferences should be generally held, so that our opponents may not be left in ignorance of the real object we are striving to accomplish. (Hear, hear.)

The Rev. P. J. TURQUAND and the Rev. A. CAPERN moved and seconded a vote of thanks to Mr. Bevan for his excellent paper, and the meeting terminated with the usual acknowledgement to the chairman.

An agitation is rising among the lay delegates to the Irish Church Convention, caused by the publication of a draft constitution for the Church, which a large party among them consider gives much too great power to the Episcopacy. These dissentients are holding private meetings, and confederating together to prepare for a struggle in the Convention against the bishops and their supporters. A section of the clergy, by no means small in number, have already shown their sympathy with the more "Protestant" body of the delegates, and have attended some of their assemblies. A "protest" to which they are procuring signatures, appears in the columns of the *Evening Mail*. It demands time for the fuller consideration of the draft:—

We, the undersigned delegates to the General Convention of the Irish Church, desire to enter our solemn protest against the shortness of the time allowed us for the consideration of the draft of the constitution of the Irish Church, before we are officially summoned to decide upon the same in General Convention. We think it of vital importance that full time should be allowed, not only to us, but also to our constituents, to consider all the details of the proposed constitution, and to express their sentiments on the matter for our information.

Mr. Charles Reed, M.P., is to preside in the New Town Hall, Hackney, on Wednesday, 16th February, over a conference for discussing the question of "The Bearing of National Religious Establishments on Free Thought and Enquiry." The Rev. J. Allanson Picton, M.A., is announced to open, after which we understand free discussion will be invited. The question is an important and opportune one, we therefore trust both sides will be well represented.

OPINIONS OF THE PRESS.

The *Post* is of opinion that the scheme for the re-organisation of the Irish Church is by no means wanting either in completeness or in evidence of a determination to accept frankly the new state of things. The laity are for the first time freely brought into the pale of the Church, not merely as a body to be governed, but as themselves taking part in the government. This is no small advance to have made, and the Church can only gain by it increased strength and influence. Probably the time is not far distant when all affected by it will look back with unmixed satisfaction to the Act of Parliament which has afforded the only possible opportunity that could be given of effecting a peaceful revolution; and which has enabled the Church at once to broaden its foundations, to bring itself into harmony with the present times, and to provide means which will secure that it shall always be in sympathy with the future.

The *Telegraph* asserts that the new Irish Church will be the old Irish Church without the State. The Crown will not present to vacant sees or livings; in everything else the "Irish Church" will be as before. Even its name is preserved by the Act—it will still be the "Church of Ireland." It will worship in the same buildings. It will still have archbishops, bishops, archdeacons and deans. If, in addition, a commutation scheme is well helped by a liberal sustentation fund, we may see even the finance of the Church little affected by the revolution. It is curious to contrast this clinging to old ways on the part of an Act of Parliament Church, with the "startling novelties" produced, regardless of precedent or expense, on the older stage at Rome. Nor can we fail to commend the judgment or to welcome the enlarged spirit which has guided the reconstructors, through the most disturbing influences, in this really sound and skilful execution of their arduous work: since it has so decidedly resulted in preserving the harmony and moral connection previously subsisting between the Irish branch and the main body of the National Church, and thus in keeping open the most desirable possibilities of the future.

The *Standard* maintains that in some respects the new constitution suggests reforms which might usefully be imported into the Church of England. Among these is the admission of the non-beneficed clergy to the clerical franchise. English Churchmen, too, will envy their Irish brethren the regulation which restricts the just privileges of the laity to those who are *bona fide* Church-members. The proposed constitution grants those rights to the full, but it carefully guards against the pretensions of outsiders. Such an anomaly as the election of a Roman Catholic or a Jew as a churchwarden, which is quite possible with us, and has actually occurred under the existing law, is jealously barred by the provisions of the constitution, which are emphatic in insisting that none but professing members of the Church shall have any control or authority in the management of its affairs. These, however, are but minor compensations for the heavy calamity which has befallen the Irish Church. The victim is allowed

to go free, but cruelly maltreated and robbed—almost to the last penny.

The *Spectator* pronounces the draft constitution for the Irish Church which has just been prepared, to be, as a whole, a statesmanlike affair. The only great defect in the scheme is the proviso that the General Synod is to sit only once in three years. The scheme is a trifle too conservative for human nature. The framers have clearly been anxious mainly to resist innovation; to keep the statutes of the Church unchanged, and they have certainly succeeded. Changes in the constitution can be proposed only once in three years, and when proposed they must be carried by a two-thirds majority in three orders and two Houses—that is, in fact, must be carried by a nearly unanimous Church. As the Church is not unanimous, or anything like it, the effect of this proviso will be that nothing can be carried except by menace or revolution, and that the majority will constantly be subject to the veto of a minority, the votes of ninety-nine laymen, for example, being cancelled by the votes of fifty-one. Men who speak English will never bear that position long, more especially when they have a final remedy in their own hands. The committee, we dare say, were afraid of the numerical predominance of the Calvinistic party, a predominance which may be increased by the new distribution of patronage; but they should have relied upon the House of Bishops, and not upon an arrangement certain to appear unjust, and always provocative of intense bitterness. Suppose both orders grant votes to female communicants by heavy majorities, but majorities just short of two-thirds, do the committee think the House will sit down content under the veto of the beaten fraction? There will be an instant agitation for a revision of the Constitution, to which both Houses will have to submit under penalty of a secession—a fatal example, sure to be followed whenever the party spirit rises high. The first necessity for a constitution of this kind is that it should work smoothly until it has been solidified by time, and this can only be secured by allowing the majority that power which Englishmen by habit and tradition are accustomed to consider just. The bishops must rely upon themselves, and not sacrifice the whole popularity of the system from a feeble dread of having to face a majority of their flocks.

The *Saturday Review* holds that the draft constitution is a very sufficient answer to the alarmists who doubted whether it would be possible to frame such an organisation as should answer to the requirements of the Act of Disestablishment. To what extent it will be acceptable to the Convention which is to meet in Dublin on Tuesday week is of course a different question; but those who quarrel with it must do so, if they wish to be consistent, on the ground that it too exactly reproduces the ecclesiastical system which has hitherto been in operation, not on the ground that such a reproduction is impracticable when deprived of parliamentary assistance. It was obvious all along that the proposals of a constitutional committee ought to be of the most conservative type possible. It rests with those members of the Church who think change desirable to convince the Convention that they have right on their side; the duty of the committee is to show the minimum of change which will be needed to adapt the customary ecclesiastical law to the new conditions under which it will have to be administered. They have done their work extremely well.

The *Economist* considers some of the most noticeable provisions of the proposed plan to be the provisions made for discussing and voting in both the Diocesan and General Synod on the measures proposed in them. If the clergy are wise, they will exercise their power of voting by orders very sparingly indeed, unless the object is to overcome objection in the Upper House by an exhibition of unanimity. It would be in the highest degree dangerous for the two orders in the Lower House to fall asunder into a regular clerical and lay party; and the only way to prevent this will be to acquiesce generally in the vote of the absolute majority, whether or not there happens to be a majority of either order, taken separately, opposed to the bill. The arrangements for patronage have evidently been very carefully considered, but seem to give too little power to the laity in case of a bishop, and to the parishioners of the parish in the case of an ordinary cure. No doubt it may be said that as the chief duties of the bishop will be to rule the clergy, the clergy are more directly interested in the choice than the laity. Yes; but in whose interest is it desirable that he should rule them—in the interest of the clergy themselves, or of the laity, whom the clergy are to teach? The laity have a far more important stake in the choice than the clergy. It is no case of mere self-government where men voluntarily elect the authority to which they wish to be subject. With these exceptions, the arrangements seem on a first glance very fair in conception. And at all events the whole scheme for a first draft does very great credit indeed to the ingenuity and impartiality of its authors.

UNIVERSITY TESTS.

A meeting in furtherance of the movement for the abolition of University tests was held in Mr. Noverre's Room, Norwich, on Thursday afternoon. Sir Willoughby Jones presided. Among those present we (*Norfolk News*) observed Sir George Young, Canon Heaviside, S. Gurney Buxton, J. J. Colman, W. Hardy Cozens-Hardy, H. Lee Warner, R. T. Gardon, and E. R. Wedehouse, Esq.; Messrs. J. H. Tillet, C. Jecks, J. D. H. Smith, T. Jarrold, J. Fletcher, H. B. Miller, J. Harmer, Cooke (Horstead), J. Orfeur, J. Swann, I. O. Taylor, I. B. Coaks, J.

Youngs, Tillyard, Howlett, J. Copeman, W. H. Dakin, J. Freeman, Hunter, Paul, J. Womersley, J. Fox; the Revs. J. Thurtell, A. Napier, J. Hallett, G. Gould, J. D. H. Smyth, Shelley (Yarmouth), H. Jones, J. Crompton, J. J. Kempster, and others. Several ladies were also present, among them being Miss Martineau, Mrs. Barwell, and Mrs. Colman.

After a short speech from the CHAIRMAN, in the no-compromise vein,

Sir Geo. Young came forward to move the first resolution:—

That, in the opinion of this meeting, all professorships, fellowships, and other offices of dignity and emolument in the National Universities of Oxford and Cambridge, with the exception of such as are assigned to ecclesiastical functions, should be thrown open to all subjects of her Majesty without the enforcement of any preliminary religious test.

The speech of Sir George was able and exhaustive, and, as it was full of interesting historical information relative to a movement which is near its triumph, we copy from our contemporary the greater portion of the speech:—

There was a time when they were national—when no member of this nation was excluded from the dignities and emoluments of the offices of the Universities of Oxford and Cambridge. The alteration which had come about dated from many years ago, in times to which Englishmen could not look back with the greatest pleasure and gratification. In ancient times, when the whole of this nation was united, outwardly at all events, in one form of faith, there was no difficulty in the matter. Before the great colleges were founded, the emoluments of the University were very small indeed. The only provision then made for supplying indigent students with the means of pursuing their education was by means of loans from the University chest, advanced upon proper security, to be repaid when the parties were in a position to do so. This being found insufficient for the purpose, men holding high public positions, some of them monarchs, founded the Universities of Oxford and Cambridge, the envy of other countries and the jealousy of other Universities. There was then no exclusion from the colleges—no tests were enforced. The subject had not then arisen. After the Reformation, differences of opinion in religion became so important as to be recognised. From that time to the present, our history consisted, in the first place of vain and foolish efforts to abolish differences of opinion, and in the next place of the steady progress in the abolition of all those restrictions by which foolish people thought to persuade and compel their neighbours to think as they did. We have now very nearly arrived at the conclusion of the latter chapter of our history. In the reign of James I., before the Puritan element had decidedly seceded from the Church of England, Archbishop Laud at Oxford enacted, as Chancellor of the University, a set of statutes under which that University was governed till a very recent period. By those statutes it was provided that nobody could enter the University as a student without signing the Thirty-nine Articles, that nobody could take a degree without signing again, and that nobody could take any office without signing them once more. At Cambridge, the signing of the Articles had never been the rule; but something which came to pretty nearly the same thing, the signing of the 36th Canon, one article in which expresses assent to the Thirty-nine Articles, was enacted by James I., by his "own free will and pleasure," and by no other constitutional means. The wisdom of that monarch is not generally ranked in the first class of intellects. ("Hear, hear," and laughter.) In the interregnum of the Commonwealth, most of those regulations and tests were swept away, only, however, to be restored with the Restoration. More than that, the Act of Uniformity was passed. In that Act new provisions were instituted. One section of the Act required the assent of every one taking a fellowship in the Universities to a long declaration, of which at present only a single line remained, namely, that which required Fellows to promise conformity to the Liturgy of the Church of England as by law established. Speaking on what he called the chapter relating to the removal of these tests, Sir George said, that in the year 1772, an association, principally composed of the clergy, presented to the House of Commons what was known as the "Feathers Tavern Petition," a petition for the relaxation of these University tests. That petition was rejected, after a debate, by the House of Commons. The great Mr. Burke, who was somewhat of a Tory in those days, delivered a very violent speech against the motion, and of which he had grace afterwards to be ashamed. A considerable result nevertheless followed: for at Cambridge, which was the birthplace of the petition, there was substituted by the Senate for the signature to the 36th Canon, the simple declaration of Church-membership—that was to say, by this Act they relieved the consciences of many excellent members of the Church who were not able to express their full assent to all the provisions of the Thirty-nine Articles. To that slight modification he ascribed in a great degree the difference of opinion between Oxford and Cambridge. At Oxford, however, they went from bad to worse. In 1803, when the Oxford Examination Statute was enacted, an examination in the Thirty-nine Articles was also required from all undergraduates. From that time to 1856, no relaxations followed. In 1832, a petition was presented to the House of Commons, signed by sixty-three resident fellows of the University of Cambridge, praying for the opening of the University to all persons, whatever their religious opinions might be. That led to long debates, and to some very important divisions. A bill for throwing open the Universities to Dissenters was passed through the House of Commons by the first reformed Parliament by a majority of 371 to 147, but was rejected by the House of Lords by a majority of 187 to 85. That is very much the present state of the case; and it seemed to be reserved for the first Reformed Parliament of another Reform Bill to pass the measure which the first Reformed Parliament of thirty years ago could not pass. (Applause.) The times subsequent to that year contain many encouraging features. The Commission to inquire into the state of the Universities, moved for by Mr. Heywood in the House of Commons in 1849, led to the passing of two statutes under which the Universities are at present governed. Under the Oxford Statute, passed in 1854, the University was thrown open to all students, whatever their religious opinions might be,

together with the B.A. and corresponding degrees. The Cambridge Statute, passed two years later, went to the same extent, and a step further, because it threw open all the rewards—all scholarships and exhibitions—to any person of the University, whatever his religious opinions might be. The same result had been obtained at Oxford, not by Act of Parliament, but by the reform effected in the statutes of the several colleges. With regard to the M.A. degree, the great test arose, and the reason was because the Masters of Arts were nominally and in late years really, the Governors of the University. It was decided by the Parliament of that time that it must refuse to all persons except members of the Church of England, the government of the University. Upon the M.A. degree depended all the offices of the University. But besides the offices all fellowships were kept closed. The result was that Dissenters began to come to Cambridge as students, and to distinguish themselves. Within four years after the passing of the Cambridge University Statute, a member of the Established Church in Scotland obtained the highest honour the University of Cambridge had to bestow. It had never been heard of before at Cambridge that the senior wrangler should not be a fellow of his college; and when it became known in this instance that such would not be the case, a considerable sensation was created, as the young man was esteemed for his virtues and respected for his talents. The result was surprising. In the very next year a petition was presented to the House of Commons, signed by seventy-four resident fellows of the University of Cambridge, declaring that the restriction of fellowships to members of the Church of England was found to work badly to the University, as it precluded from entering into the colleges a man whom they all looked to as likely to be a teacher of mathematics. To their astonishment and disgust, the very next year the same thing again happened. This time an English Dissenter obtained the same honour. He, too, was unable to take the fellowship. Young men whose minds were open to consider the subject without prejudice soon came to the conclusion that this state of things would not do, and that some change must be effected. Indeed, it was almost a matter of personal honour with some to take up the subject and form an opinion upon it. The seniors of the University also were very much interested in the question. A few years back a member of the college took a very high degree in moral philosophy, and it was intended to make him lecturer, but they were unable to do so because he had been brought up a Dissenter. The result of these things was the introduction of a bill in 1862 to throw open fellowships, and to abolish the clause of the Act of Uniformity which closed them, by requiring every one who took a fellowship to promise conformity to the Liturgy of the Church of England. About the same time a similar movement in the University of Oxford, which was rather to be ascribed to the general feeling that the tests were not fulfilling even the purpose for which they were proposed, caused Oxford men to petition Parliament and to promote the bill for throwing open the M.A. degree. In that degree there was a slight distinction between the two Universities—at Oxford, it was closed to all except members of the Church of England; at Cambridge, Dissenters by the University Act were admitted to it, but not to that which had been considered its privileges, such as being a member of the senate, a governor of the University, the right of voting for members, &c. From all these privileges Dissenters are still excluded. The admission of Dissenters to the M.A. degree without privilege was a mere sham, and totally unworthy of Parliament and of those who accepted it. Oxford men were asked to accept what was called the Cambridge compromise. But they said, as it had not worked well at Cambridge it would not do for them, and so two bills were brought in, one by Mr. Dodson and the other by Mr. Bouverie, neck and neck, and both received little favour. After a scratched division they were dropped, and nothing more was done. Then came the second and third year, and the majority in the division list steadily increased in favour of the abolition of University tests. At last it was found expedient to combine the two bills into one. These two bills, when thus united, were entrusted to Sir John Coleridge, whose able advocacy of them gave the movement a great impulse. One step remained to be taken—that taken this year. Besides the Parliamentary tests, there are certain declarations exacted in the statutes of the different colleges from those who accepted office or obtained a fellowship. These tests, when first imposed, were not considered matters of much importance, because they were overlapped by the legislative tests. But they are of importance now, because if the legislative tests were abolished, those of the colleges would remain. It became a question some years ago whether those who promote this movement should go so far as to sweep away the college tests, or leave it to the colleges and confine Parliamentary movement to sweeping away the legislative tests. Since then it had been considered by all who promote this question that if they did anything in the matter, they must make a clean sweep of it altogether. (Applause.) All classes were interested in this question. Popular education is a national subject. The heart of England, it was said, is throbbing with a desire for a large and extensive measure of education. No subject now excited more sympathy among the people, attracted more attention among newspaper writers, or was more anxiously discussed by members of the Legislature. Every country had its great men; but for want of proper machinery to educate them, they were often lost to society. Primary education would only give the first step in their manufacture. There must be secondary schools and universities; and these must be thrown open to the humblest as well as the highest, so that they might enable men to be of use to their country. After referring to the meeting recently held at Cambridge advocating the sweeping away of University tests, the speaker reviewed the reasons for their abolition. They were, because it was an injustice and a hardship to sons of Dissenters to be admitted to the race and denied the prize, and this prevented the Universities taking the position they ought to take as national institutions; because of the great burden upon conscience which existed in the present case in the instance of too many of those who hold offices and fellowships; and because these tests did not secure uniformity within the University, but, on the contrary, embittered religious differences. (Cheers.) Sir George Young

then warned them against listening to any compromise such as that for opening the Universities and keeping closed the colleges. The University was simply a corporation; without the colleges, they were so much waste paper. To throw open the Universities and not the colleges would be to perpetrate another sham like that perpetrated in 1863. Another compromise, advocated by Lord Carnarvon, was that certain colleges should be handed over to various denominations, and some reserved for the Church of England. That had been received with no favour by the experienced. The colleges and Universities are national institutions, and to hand them over to any section as private presents for perfecting their views did not at all mean that they were national. Another compromise that was likely to be proposed was that the tuitional offices should be reserved to the Church of England, while all others should be opened. This practically came to throwing nothing open; because those offices were the most important things connected with the University. Sir George Young concluded by saying that no compromise must be accepted, but a measure carried that would totally abolish these tests; and to effect that object it was necessary that the people should support the Government, so that it should be carried not only through the Commons, but also through the Lords, by a triumphant majority. (Applause.)

The Rev. Canon HEAVISIDE seconded the resolution. He thought it a great compliment to the Universities that the great Nonconformist body were so anxious to have doors that had been barred against them thrown open. He thought also it would be a great advantage to the Nonconformist ministers to have a University education, and that it would be a great blessing, inasmuch as it would bring men of different opinions into friendly and social intercourse. He did not anticipate difficulty with the House of Lords. They were always wise enough and patriotic enough to give way when they found the sense of the country strongly expressed. Since he had found how Cambridge and Oxford had taken up this question, he felt it was settled. (Cheers.) It was a mere question almost of immediate settlement, and he heartily congratulated his Nonconformist friends that it was so. (Applause.)

Mr. R. GURDON supported the resolution. Their duty was to push on the measure in every possible way—(Hear, hear)—and to tell Mr. Gladstone and the Government that we expect them to carry the measure. (Cheers.)

Mr. HENRY LEE WARNER proposed the next resolution, as follows:—

That in the opinion of this meeting it is desirable that a comprehensive measure finally to settle this question shall be introduced by her Majesty's Government during the coming session.

The speaker showed how the comfort and moral and social position of the young men at the colleges would be improved by leaving the scholarships open to both Church and Dissent. With respect to education, he said the best classical works were written by Nonconformists—by Germans. He did not suppose they could candidly become professors in the University of Cambridge. The best works on physical science were, of course, written by Nonconformists. The state of physical science was rather questionable at both the Universities at the present moment. After all, Oxford was not able to keep men out who were not Church-of-England men; for he had yet to learn that it was possible to reconcile the being a member of the Church of England with being a Comptist. No one could doubt that there were a great number of Nonconformists who were more in harmony with the spirit of the Church of England than many of those within her pale. (Hear, hear.)

Mr. J. J. COLMAN seconded the resolution. He felt that it was fitting and desirable that we should open the Universities to the rising generation. He did not sympathise with the blame that had been attached to the Government and Mr. Bright for some remarks that had been made with respect to the difficulties of passing this resolution just now. He thought the men at the head of affairs knew what they were about. He did not believe they wished to shirk their responsibilities, but they wanted an expression of opinion from the people of the country. (Cheers.)

Mr. E. R. WODEHOUSE, in an admirable speech, supported the resolution, which was carried unanimously.

A third resolution was moved by the Rev. J. THURTELL, who showed the gradual emancipation of thought since the Reformation, and seconded by the Rev. G. GOULD, who briefly referred to the hardship he found it when a youth to be prevented from studying at Oxford, through not being able conscientiously to sign the declaration. This resolution was to the effect that the foregoing resolutions be communicated to the Right Hon. W. E. Gladstone by the chairman on behalf of the meeting.

A vote of thanks to the chairman on the motion of Mr. J. H. TILLET, seconded by the Rev. A. NAPIER, brought the proceedings to a close.

At a large public meeting held at Plymouth on Friday night, resolutions were passed for totally abolishing University tests, and throwing open all excepting theological emoluments. A memorial was adopted to Mr. Gladstone, urgently praying for legislation on the subject during the present session. Mr. Walter Morrison, M.P. for the borough, urged that the abolition of tests would free great public institutions from the exclusively clerical control which had hitherto cramped their energies. Such a measure would send to the Universities the earnest studying class they now required to render them what they should be. He strongly opposed the Pusey-Carnarvon compromise. Concurrent endowment, he said, would be fatal.

THE DISESTABLISHED IRISH CHURCH.

(From the Times.)

The members of the Irish Church have addressed themselves with commendable vigour to the task imposed on them by the Act of last session. It will have been noticed that the work has not been done without eliciting considerable differences of opinion and occasional collisions. This was inevitable; but, as is usually the case, freedom of discussion has proved an effectual means for inducing practical agreement. "The committee appointed in conformity with the recommendations of the Lay Conference" have now prepared and published a draught constitution to be submitted to the General Convention, which will sit in the current year. This scheme appears, at all events, to possess the merit of being complete, concise, and intelligible. It necessarily contains a number of provisions which it would be troublesome to our readers to peruse in detail, and we offer them, therefore, a short sketch of its main provisions.

The parish will be the unit of organisation. In each parish there will be two churchwardens, elected and appointed as at present. There will also be a vestry, composed of all male members of the congregation, and of all residents or owners of property in the parish who may sign a declaration that they are "members of the Church of Ireland." The Synod of each diocese may, however, further require that each vestryman shall be a subscriber to the Church funds. The vestry thus composed is to elect from its own body a number of communicants, not less than three nor more than ten, who, with the incumbent, curate, and churchwardens, are to form a select vestry. This smaller body will have the control and charge of charitable and Church funds, will provide the requisites for Divine service, will keep the buildings in repair, and appoint and control all Church officers and servants; but they will be subject to the authority of the Diocesan Synod. From the parish we proceed to the diocese. In each there is to be a Diocesan Synod, to consist of the Bishop, the incumbents, and curates, and of at least one synodman elected for each parish. The number of synodmen for each parish is to be the same as the number of the officiating clergy, subject, however, to the future authority of the Synods themselves. Only those adult males will be qualified for the office of synodman who shall sign a declaration that they are members and communicants of the Church of Ireland, and the elections for synodmen, as for select vestrymen, are to be annual. The persons qualified to vote at the election of synodmen will be vestrymen. The Diocesan Synod is to meet annually, and a quarter of the clergy and of the lay representatives, with the Bishop or his Commissary, will form a quorum. The three orders of Bishops, Clergy, and Laity are to sit together for business and for debate, and are to vote together, unless six members of either clergy or laity demand a vote by Orders. The bishop has the right of veto on all acts agreed upon by the other two orders. If such a proposed act be twice rejected, an appeal will lie to the College of Bishops, and their decision will be final. The Diocesan Synod thus constituted is to exercise legislative and administrative powers over the whole diocese, subject only to the authority of the General Synod; and it will appoint a Diocesan Council, to which it may delegate such of its functions as it may deem desirable. The Synod, for instance, will have power to rearrange benefices. From the combination of the dioceses arises the General Synod. This will consist of two houses—the House of Bishops and that of representatives. The latter will contain 100 representatives of the clergy, and 150 of the laity, distributed proportionately among the various dioceses. The representatives must be adult male communicant members of the Irish Church, and will be elected for a period of three years. They are to be elected in Diocesan Synod, and the mode of their election is left very much at the discretion of the Diocesan Synods, except that the clergy alone are to vote for clerical, and laymen alone for lay, representatives. The ordinary meetings of this General Synod will be triennial. It will be the supreme legislative and administrative authority in the Church, but neither the General nor the Diocesan Synods will possess any judicial power. Bills may, with leave of the whole Synod, be originated in either house. Their principle is to be debated by the two houses sitting together; but they must be passed by each house separately. The clerical and lay representatives will vote together in the Lower House, unless a vote by orders be demanded by six members of either order. It will be seen that this arrangement gives each order a power of veto upon the proposals of the other. Notice should also be taken of the great freedom allowed in the choice of representatives. Members of diocesan synods, or representatives from any diocese, need not be members of the Church in the parish or diocese for which they are elected. On the contrary, provision is expressly made for the case of the same representative or synodman being elected by more than one parish or diocese. The freedom of choice, in short, will be similar to that enjoyed by Parliamentary constituencies. It seems probable that this will afford a valuable guarantee for the representation of all classes of opinion.

In addition to these legislative and administrative authorities, there remain three most important bodies to be constituted. One is the Representative Body, which may hold property under the requirements of the Irish Church Act. It will consist of all the archbishops and bishops, of one clerical and one lay selected member for each diocese, to be elected by the clerical and lay representa-

tives respectively in General Synod. These elected members will choose a further number of lay members, equal to the number of dioceses, subject to the approval of the General Convention. The selected and "co-opted" members will retire by rotation once in every three years, but will be eligible for reappointment. The body thus constituted will not only hold property, but may possess and exercise such of the powers of the General Synod as the Synod shall see fit to entrust to it. The second important authority to which we referred is that which is to be intrusted with patronage. Each Diocesan Synod is to elect a "Committee of Patronage," consisting of three clerical and lay members of the Synod. The parishioners of each parish will also elect three persons, with the qualifications of synodmen, to be the "nominators" for the parish. Upon a vacancy in a cure of souls, the Committee of Patronage, together with the parochial ministers, are to form a "Board of Patronage." They will submit the names of three clergymen to the Bishop, who will nominate one of them or assign his reasons, an appeal from which will lie to the College of Bishops. If the nominators prefer, they may leave the nomination to the Bishop. The Board of Nomination is further empowered to make special arrangements for patronage in the case of private endowments. In the case of episcopal vacancies the Diocesan Synod is to meet; the clerical representatives are to elect three clergymen, by voting papers, one of whom must belong to some other diocese. These names are to be submitted for approval to the lay representatives, who are to vote by ballot. When these names have thus been agreed on, they are to be returned to the College of Bishops, by whom the final selection is to be made. At the meeting of the Synod two-thirds of each Order must be present, and two-thirds of the clerical members present must concur in every nomination. There remains, perhaps, a still more important element in the constitution of the ecclesiastical tribunals; and we are glad to see that on this head a liberal scheme is proposed. The Diocesan Courts will be similar to those now existing, except, of course, that they will be vastly simplified. The chief point in the constitution of the "Full Court of the General Synod," which will be the ultimate Court of Appeal. This will consist of the two Archbishops and the Bishop first in order of precedence, with three laymen. These are to be taken in order from not more than ten, nor less than six lay members, to be nominated by the General Synod, and they must either be, or have been, Judges or Masters in Chancery. The presence of two prelates and two laymen is to be necessary for the competence of the Court, and the quorum must be either four or six, so as to equalise the episcopal and lay members. A fairer or more competent Court could hardly be constituted, and it is instructive to observe how closely it resembles the English Court of Final Appeal.

We have still to state what the Laws and Articles of the Church will be. The draught Constitution simply re-affirms the doctrine and discipline of the United Church of England and Ireland. No change can be made in any of the existing Canons or Articles except by a bill passed by majorities of two-thirds in each of the Orders in the General Synod. A concluding memorandum suggests that it may be expedient to revise the Canons and to codify the law of the Church; but that this task had better be referred to the first ordinary meeting of the General Synod. Such is the substance of this draught Report. It would appear that, if it be adopted, the Irish Church will start in its new career without any great revolution in its existing system. It will simply have acquired the right of managing its own affairs at the cost of surrendering its endowments. That this is a heavy price is rendered evident by an able financial memorandum appended to the report. But we apprehend there are not a few thoughtful persons who, on reading this sketch, may consider that the price is not too great for the advantage.

COMMUNION BETWEEN CHURCHES.

There has been an interesting correspondence on this subject in the *Times*, arising out of the Greek Archbishop of Syra and Tenos having been (erroneously) reported to have joined an Anglican procession, robed in his vestments, in York Minster, and afterwards pronounced the benediction in Greek. "Nonconformist" points out that the Archbishop is no doubt a very excellent man, but he is "a priest of the most corrupt Church in Christendom; he is also an alien. What would be the effect if your next Monday's impression contained the following?—

The Rev. R. W. Dale, the able and eloquent chairman of the Congregational Union, took part in the service under the dome of St. Paul's. The Rev. Dr. Raleigh is expected to preach next Sunday.

Greek Archbishops may even pronounce the benediction over the head of the Primate of England. An English Nonconformist minister may not avail himself of all the advantages of our national Universities, churches, and burial-grounds. These facts are very significant to the members of the Protestant free Churches of England."

"Anglicanus" (Dean Stanley), in replying to the above, notes that at the proceedings in the Jerusalem Chamber there was at least one eminent Nonconformist minister, who did not take umbrage at the benediction being pronounced after dinner by the Greek Archbishop, in the presence of four English Bishops and of the Dean of Westminster. "And there were other Nonconformist ministers who afterwards did not scruple to be presented to the Archbishop and receive his blessing, even if he were (as your correspondent believes) 'a priest of the most corrupt church in Christendom,' and 'also an alien.' They were able to perceive that Christian intercourse

and courtesies can be exchanged between the clergy of different Churches without implying an agreement with all that the several Churches have at any time held or practised." "Anglicanus" agrees in the complaints of "Nonconformist" in respect to restrictions referred to, and points out that leading Churchmen have pressed the matter of University Tests. As regards the pulpits, the restriction which prevents the clergy of the Established Church from granting their use depends on a single clause in an Act of Parliament (13 & 14 Charles II. cap. 4., sec. 19), which would be removed at once if the Nonconformists would show as much energy and unanimity in combining with the many Churchmen who desire its repeal or modification as they did last year in combining against the two chief Protestant Churches of Ireland.

"A Nonconformist Minister" remarks that the introduction at the deanery, in point of fact, was simply an introduction of a few English ministers of religion to a distinguished foreigner. No ecclesiastical authority was assumed on the one side, and no ecclesiastical submission was expressed on the other. They felt that "Christian intercourse and courtesies can be exchanged between the clergy of different Churches," without implying any approval of the peculiarities of the Greek Church. Respecting the interchange of pulpits, I sympathise most deeply in the desire of "Anglicanus," and would earnestly unite with him and other Churchmen in seeking such an alteration of the law as would allow Nonconformists to preach in the churches of the Establishment."

"Nonconformist" rejoins that his complaint was against the lack of such Christian courtesies as were shown to the Greek Archbishop on the part of the Anglican clergy in their official intercourse with ministers of Nonconformist churches. The seal of University authorities against religious tests is of but recent growth, or injustice would not have been done to such men as Mr. Aldis. "Why," he asks, "are not the clergy as ready to extend the same sympathy and courtesies to their fellow-countrymen as to an alien Archbishop. Surely 'Anglicanus' cannot expect the Nonconformist ministers to force themselves into the pulpits of the Established Church in the face of the *non possumus* of the clergy of the Church. It is a long way from the dinner-table to the Jerusalem Chamber to the pulpit in St. Margaret's, Westminster; a much longer way than 'Anglicanus' imagines it to be; a way barred by customs, prejudice, and I fear, priestly instincts."

Dr. Raleigh writes that, though in some general sympathy with "Nonconformist," he is more in agreement with "Anglicanus." "The question is one which concerns the relations, fraternal and public, which exist, or which ought to exist, among different sections of the Christian people of this country. That question, on the one side, is regulated by public law, or by long custom which has acquired the force of law. Custom is elastic, and law can be changed. The progress towards a better state of things than that which at present obtains can, probably, be but slow; but surely it is eminently desirable that an element of kindly feeling should promote and distinguish its growth. To take part in the services of the National Church—even in a cathedral—could be, I should think, no object of ambition to any Nonconforming minister, unless he were called to this in a simple and natural way, by the Christian welcome of those who have those services in trust, and in accordance with the enlightened conviction of the country. It is every way fair to say to Nonconformists who wish ampler recognition of the Christian brotherhood in this respect than law or custom have hitherto permitted—'Labour for what you desire, charitably, constitutionally, in conjunction with the many Churchmen who show that they desire it too, as Englishmen have to labour for other good things, and when the time is ripe it will come.' With all deference to my unknown Nonconforming brother, I fail to see how the denial of Christian courtesy to a distinguished stranger could help the cause of a free and liberal unity at home, or how the manifestation of that courtesy can hinder it."

In a final letter "Anglicanus" says: "Your first 'Nonconformist' correspondent still persists in drawing a distinction between the proceedings at Westminster and at York in the reception of the Greek Archbishop. I must again assure him that no such distinction existed. In Westminster Abbey, as in York Minster, the Archbishop of Syra joined in their procession, and had a distinguished place assigned to him among the English clergy. At York, as at Westminster, he took no part in the performance of the religious service. At Westminster, as at York, he gave his blessing, after the manner of Eastern prelates, to those who were presented to him. In order to show that no slight was intended to our Nonconformist brethren, I called attention to the fact that some eminent ministers of their communion were invited to meet the prelate denounced by their Nonconforming brother as 'an alien,' and that they did not repudiate this expression of friendly sympathy with a Church condemned by him as 'the most corrupt in Christendom.' The late Archbishop of Moscow, Philaret, gladly welcomed the Independent ministers of the London Missionary Society on their passage through Russia, and showed them all the kindness in his power. It was not too much to expect that Independent ministers in London should welcome any like approaches to an archbishop of the same creed on his passage through England, and I am glad to think that to this expression they have cordially responded. As regards the relation of Nonconformists to the Church of England, I will venture to impose upon my 'Nonconformist' adversary (if he will allow me so much jurisdiction over him) the delightful penance

of reading Mr. Matthew Arnold's admirable and instructive essay in the *Cornhill Magazine* of this month on 'Puritanism and the Church of England;' and to my honoured correspondent, Dr. Ralleg, and another 'Nonconformist Minister,' who has written in a like generous strain, let me convey my sincere assurance that it is by such kindly words as theirs that the barriers between our divided Churches will be most easily dissolved, and the efforts of Churchmen to remove the restrictions which impede a more genial intercourse will be most effectually aided. With them, I fully acknowledge the difficulty and delicacy of the task. It is for this very reason that I hail any symptom of their combining with Churchmen, not (as last year) to scatter, exclude, and destroy, but to build up, enlarge, and edify. The restraining clauses of the Act of Uniformity have already been greatly reduced, since (even under those harsher conditions) Howe and Calamy claimed to preach in the pulpits of the English Church. Any one who will undertake to show how they may, without introducing confusion, be reduced yet further, will confer a signal benefit, not less on the Established Church than on Nonconformists. It must be a work of time and of care, but if it be on both sides a labour of love, it will undoubtedly be brought to pass."

THE BROAD-CHURCH PROGRAMME.

The London correspondent of the *Western Morning News* gives the following as the Broad-Church programme:—"Among the subjects which it is proposed to include are Church government, ritual, and education. The reformers would subdivide the larger dioceses, abolish the forms of election and confirmation of bishops, promote a better diocesan organisation, and encourage the bishops to hold communication with the bishops and leading members of other Churches. They would establish parochial Church councils, have parochial boundaries revised by a royal commission, obtain some provision for enforcing the repair or authorising the disuse of Church fabric, and increase the Church patronage in public hands. They ask, also, if boards of patronage ought not to be established; if there ought not to be an appeal against undesirable appointments, and how the scandal of the sale of livings can best be abated. They would abolish clerical subscription, remove all obstacles to the renunciation of holy orders, and lay upon a public prosecutor the duty of proceeding against clerical offenders. They would place the Athanasian Creed, without a rubric, at the end of the Prayer-book, allow persons not in the Anglican orders to preach, subject to the inhibition of the ordinary, revise the services by royal commission, substitute 'accept' for 'believe' in the question and the answer relating to the canonical Scriptures in the ordination of deacons; and they suggest that some arrangement might be made for extempore prayer in the regular services. They would, while retaining theological instruction, open Church schools and colleges to all persons, permitting those who desired it to exempt themselves from such instruction; and they would have grants of money and other public advantages given to all schools and colleges, whether denominational or secular. They would like to see the English Bible revised by a royal commission, the cathedrals made centres of the high Church studies, and a graded education, with exhibitions, established, so that the poor might be elevated to clerical functions. By reforms such as these the reformers believe that the Church would strengthen its title to be called both Catholic and National—Catholic as acknowledging in common with all Christendom the one Divine head of Mankind, as professing loyalty to the Apostolic teaching, and as seeking to hold communion with other branches of the Church. National as acknowledging the supremacy, and cherishing the unity of the nation, as receiving its bishops and many other ecclesiastics from the Crown, as admitting the people locally to a share in the management, and as having its disputes determined in the public courts of law. This programme, I should add, is subject to revision."

THE RITUALIST PROSECUTIONS.

Two important decisions in long-pending prosecutions for Ritualistic practices were given on Thursday in the Court of Arches.

Dr. Sumner, who lately resigned the See of Winchester, had prosecuted one of his clergy for having used lighted candles as well as incense in the service of the Church. Sir R. Phillimore now condemns both as illegal, and condemned Mr. Wix in the costs. Mr. Wix is the incumbent of St. Michael and All Angels, Swanmore, Isle of Wight. On Sunday, the rev. gentleman referred to this judgment at the morning service in his church. If, he said, it affected matters of Catholic faith, he should act in direct defiance of it, and take the consequences, whatever those consequences might be; but as it did not, he intended to obey it to the letter; but he should continue to use incense and lights, leaving his opponents to take what course they thought desirable. They might, indeed, succeed in making the Establishment Protestant instead of Catholic as she now was, and they might, and no doubt would, succeed in causing her to be disestablished. Mr. Wix concluded by pointing out that it was the duty of these belonging to a certain school in the Church, not only to protest against the Protestantism which was endeavouring to uproot all that was Catholic in the Church of England, but to go on teaching the great Catholic truths more plainly and more decidedly than ever.

Mr. Purchas, the incumbent of St. James's

Chapel, Brighton, was the defendant in the other case. The charges related to the wearing of certain vestments, the manner of conducting the holy communion, the use of the crucifix, and the decoration of the altar with flowers. The Dean of Arches decided that it was unlawful for Mr. Purchas to wear, or allow to be worn, a "cope," whether at morning or evening service, or at any time, save when celebrating the Communion—also to wear or permit certain other vestments, especially "maniples," which it appeared had been worn by one of Mr. Purchas's clergy. The judge also decided that the processions were unlawful, and admonished Mr. Purchas to desist from them. He also admonished him to abstain from lighted candles, prostrations, elevations, and incense. He did not think that it was unlawful to use wine mixed with water at the Communion Service, provided that it had been mixed beforehand, and that the mixing was no part of the "ceremony." The introduction of a model figure of the infant Saviour was illegal, as also it was illegal to have the Communion table uncovered. The kneeling of the priests in the Consecration Prayer was illegal. Mr. Purchas was condemned in costs for the offences proved. The language of the judgment was extremely mild. The Church Association has given notice of appeal against this latter. The great point will be the legality of vestments as held by the Dean of Arches, and on other subjects not allowed by his lordship. The appeal cannot be heard for some months.

THE COUNCIL AT ROME.

The *Mémorial Diplomatique* states that the Pope has refused to receive the addresses in favour and those opposing the infallibility dogma, and is preserving a strict neutrality on the question.

The *Civiltà Cattolica* publishes an article headed, "Bad Politicians and the Council," in which it treats of the menaces uttered by certain politicians, especially in Catholic countries, in view of the possibility of the Council enacting dogmatic decrees or disciplinary regulations contrary to the spirit of modern times. It declares that these threats will be treated by the bishops with contempt, and adds, "If the Civil Governments make laws contrary to the decrees of the Council, those laws will be radically null and void, and will in no way compel the consciences of their subjects. To enforce compliance with them would be to commit a most criminal act of tyranny. If the Governments separate the Church from the State, they will cause terrible revolutions, by which they themselves will be overthrown." In conclusion, the *Civiltà Cattolica* praises Count Daru, the French Minister of Foreign Affairs, for having openly declared in the Senate that the French Government respected the liberty of the Church, and it speaks in high terms of France as being almost the only country in Europe that has remained faithful to its Concordat with Rome during the last seventy years. "France," says the *Civiltà Cattolica*, "may rely that the Council will take this loyalty on her part into account."

According to the *Times* "special correspondent," the Council is to be prorogued in May. "How this squares with the Easter recess, or with St. Peter's Day, or with the Pope's own day (June 21), I know not. All say Pius IX. knows well he will not see the end of it."

The rumours as to the adjournment of the Council are contradicted by the *Tablet*. "The Holy Father," it writes, "is full of strength and confidence, and is not going to adjourn the Council, as its enemies now say."

The correspondent of the *Times* gives a summary of a volume of more than 200 pages which has been distributed to the prelates under the obligation of secrecy. This book asserts the principle of absolute jurisdiction for the Pope, as universal Bishop, over every diocese in all matters, which the school of Jesuit divines have been steadily labouring to inculcate, and which they distinctly broach for solemn confirmation by the Council. The writer regards the Bull of Censures as nothing to it, for that was merely a special bolt against specific purposes. But in this latter volume is the full Civil Code of the Holy Roman See, as conceived in the 19th century, and as uttered after mature thought by those whom it has selected for so grave a task as the best fitted by intellect and insight. The summary given of the volume is as follows:—

It bears the title of "Schema Constitutionis Dogmaticæ de Ecclesia Christi," and is divided into three sections—1st, fifteen chapters of propositions more or less amply developed; 2nd, a series of twenty-one canons, expressing dogmatically the principles embodied in the former; 3rd, a very elaborate body of annotations, amounting to the *pièces justificatives* on which rests the two former. The first ten chapters, as far as I could gather, appear to refer to matters that have comparatively little practical bearing, and to be rather of a scholastically speculative type; but chapter eleven is headed, "De Romani Pontificis Primatu." And here I must beg pardon for having on a former occasion applied the designation of a paragraph to the volume itself, in which it is declared that the supreme jurisdiction over the whole Church was conferred on St. Peter personally, and his successors, and those are condemned who affirm that the immediate and direct authority conferred was not on Peter individually, but on the Church which delegated the same on Peter as its representative. Therefore, "we teach and declare it is incumbent on all faithful Christians to believe," in regard to the Pope's primacy, a formula which on examination proves to be the one of the Council of Florence, with, however, the omission of the limiting phrase about the canons of Ecumenical Councils and the addition of the following clause—that "this authority, which is essentially of jurisdiction, is one ordinary and immediate, towards which the pastors and believers of all particular churches, both individually and together,

are bound by the duties of hierarchical subordination and true obedience," such being declared the doctrine of Catholic truth, "from which no one can deviate without risk of salvation." From the following chapter concerning the temporal estate of the Holy See I have already sent an extract, but the next one contains some startling views as to the intimate connection that should subsist between ecclesiastical and lay authorities. We are here told that this connection is to be considered one "prescribed by the law of God," and that it is not lawful for any one to assert that the lay authority is called on to restrict coercive measures against violators of the Catholic faith to that which may be only requisite for maintenance of the public peace. The 14th chapter is severe on those spirits who will have it that laws, to be binding, should be made by the people themselves, and specially condemns the wickedness which ascribes a specific legal value to the resolutions of a majority—a hit at universal suffrage and *plébiscites*—while it furthermore declares all legitimate authority to be of Divine origin. In the last chapter there is much reprobation of the sacrilegious injustice which would render the Church's right of holding property subject to the will of the State, whose authority to interfere in the matter is absolutely denied. Startling as all this is, it is surpassed by what will be found in the canons which form the second portion. In these we have, drawn up in solemn and dogmatic form for general acceptance as articles of faith, the principles enunciated in the preceding section. I have heard a pious and learned Catholic designate the string of utterances as an amplified edition of Boniface VIII.'s celebrated Bull *Unam sanctum*. I think it may be fairly said that this latest utterance of Papal self-inflation transcends the wildest flights of previous Pontifical self-assertion. I believe it is a question how far there is a practically objectionable sense to be attached to the term "intolerance" in Canon VI.; but what is to be said in mitigation of the monstrous doctrine that he incurs the curses of the Church who would restrict her action to counsel and persuasion, and deny her the strong hand of force for coercing and compelling by pains those who are contumacious to her summons? In Canons XIV., XV., and XVI. anathema is hurled at those who in any degree contest the peculiar privileges claimed for the specific primatial rights vested in St. Peter and his successors, especial that ordinary, immediate, and full jurisdiction in all Churches, which heretofore never has been proclaimed, but which now is one of the cherished objects of the Jesuit school to assert for the Pope with the view of getting out of the way the last remnants of episcopal organism, and consummating the absorption of the Catholic Establishment in the person of the Papacy. Finally, in Canons XX. and XXI. we find the confirmation of Schrader's affirmation that it is not minds alone but also bodies that must be subject to the Church's jurisdiction, and anathema launched against whoever denies that it is within the competence of ecclesiastical—i. e., canon—law to decide what is lawful and unlawful in the State, or whoever asserts that the obligatory force of the sentences of the Church is subject to the controlling action of civil authority. In the opinion of not a few persons entitled to be listened to with respect, this monstrous tissue of anachronisms is destined to be dead-born. They will have it that the formidable nature of the Opposition, and especially the experience acquired of the power of slashing criticism fearlessly wielded by some bishops—particularly Strassmayer—has inspired in the Jesuits a misgiving which is likely to deter them from bringing forward so obvious and inviting a target for angry battery.

Another correspondent of the *Times* vouches for the following story of the Pope's autocratic interference with the freedom of debate:—

It is well known that there are in Rome a considerable number of Oriental bishops, and that the Court of Rome, in pursuance of its relentless spirit of despotic centralisation, is bent on stripping these representatives of ancient Churches of many autonomous privileges preserved to them through the lapse of centuries. The day before yesterday the Chaldean Patriarch took part in the discussion on the schedule about the rights and privileges of the bishops. It was the day following the brilliant speech from Strassmayer. The Patriarch's speech, translated from Arabic into Latin, and read by a French prelate, ran in the same sense. He dwelt on the unwisdom of centralisation, and laid stress on the evils ensuing from systematic violation of olden customs and olden liberties. It was the speech of a bishop of an historical community who put in his protest in behalf of the ways of the Fathers against the reckless symmetry sought to be imposed by one who would have all subject to his absolute word. That evening the Patriarch was summoned to the Pope, but he was told to come by himself, unattended by any of his priests. He went and found himself in the Pope's presence with only Monsignor Valerga, Latin Patriarch of Jerusalem. Through the medium of this Italian dignitary the Pope, who was (as he can be) moved with passionate anger, upbraided the venerable Patriarch of Babylon in unmeasured terms. He went further. He told him that he must then and there sign one or two papers,—either a recantation of all he had spoken, or else a renunciation of the special privileges of independence from Roman jurisdiction employed by his Church. The poor man, taken utterly aback, requested to have two days to consult his priest. The request was refused. He was told he should not go home before he had signed. He did, accordingly, sign his renunciation, and there he is now, a man broken and reduced by the Pope in punishment for having dared to exercise his privilege of speech in the Council in a manner not according to his taste.

The writer goes on to say it would seem as if this incident, occurring at this precise conjuncture, promises to change the whole course of the Council, and turn everything into a new drift.

I know that bishops of great eminence and great position have taken up this outrage with becoming spirit. It is not in my power to say which course will be pursued, but unless temper should evaporate in a most marvellous manner, or the Pope eat humble pie very meekly of his own accord, I am prepared to see the matter followed up with uncommon vigour.

In a further communication, the same correspondent says that the alternative offered to the prelate was not a retraction but a deed of resignation. It then appears that a question of considerable import-

ance is really bound up with this incident, for in crushing the Chaldean Patriarch the Pope has succeeded in dealing a most timely blow, calculated to cow timid and forlorn Orientals, far away from their homes, and in a manner stranded on a hostile shore, just before the long-laid and concerted attack on the independent privileges of the Eastern Church is about to be made, with a converging fire, in the appointed Congregation for Eastern Rites.

Strossmayer, it appears, came out with a new Constitution for the Church—Provincial and Diocesan Councils, General Councils at brief intervals, important matters to be settled and grave questions defined, not by Bulls or Briefs, but by General Councils; the Sacred College to be reformed and made a representation of all Catholics, of whatever nation or language. Upon the last point he insisted very strongly. The measures now before the Council, he said, spoke only of the bishops. Why of the bishops? Why not of the cardinals too? It was there the reform should begin. His abuse of the cardinals was beyond the bounds of decency, and even justice. Cardinal Di Pietro seized the opening and used it well.

It is stated in a despatch from Rome that the number of the members of the Council now in that city is 759. Since the commencement of the proceedings, four members have left Rome, and seven have died.

Some of the clergy of Orleans recently sent an address to the bishop of that see, protesting against the violent attacks directed against him. Mgr. Dupanloup has replied in a long letter, in which he tells them that notwithstanding all difficulties, God's work will prevail at the Council, and that he will continue to co-operate in it as far as he is able, inspired solely by devotion to the Church and love for his flock. "As for the things," he adds, "which have saddened you, and which inspire you with such noble and such feeling language, take no heed of them. It is said that calumny always leaves something behind it; but the insults and indignities which have reached your ears will leave nothing behind them except a useful lesson. We shall have seen that a bishop who, during an already long life, has given unmistakable evidence of his devotion to the Church and the Holy See, and who, on a capital question, one day said what he believed, and still believes, to be the real interest of religion and the Papacy, at once became the object of the insults and indignities against which you protest; so much passion has been introduced into a matter where so little was needed."

An absurd fiction is being industriously circulated among foreigners at Rome by English Ultramonarchists, to the effect that many thousands of the clergy and laity of the Church of England are only delaying their submission to Rome until the decree of Papal infallibility shall be promulgated.

Bishop Wilberforce has been presented with a pastoral staff at Basingstoke.

It seems that the Bishop of St. Asaph has not as yet formally resigned his see.

It is stated that a bill will be introduced into Parliament this session making all seats in parish churches absolutely free.

The Irish Prelates who sit in the House of Lords this year by rotation are the Archbishop of Armagh and the Bishops of Down, Limerick, and Ossory.

The *John Bull* states that in the private chapel of Risholme Palace, the Archbishop of Syra being present, the Bishop of Lincoln read the second lesson in modern Greek from the English Bible, and that the Nicene Creed was said in Greek, the "Filioque" being omitted.

Mr. Whalley, M.P., in a letter to the Rev. Mr. McCarthy, of Cheltenham, commenting upon the treatment of the latter gentleman, who is a very energetic anti-Romanist, by the Bishop of Gloucester, says he is convinced that there is no more important and urgent question than the abolition of the Established Church. To have continued to pay and rely upon an army of mutinous Sepoys, would have been as rational as for Protestants to support the Church as now administered.

BISHOP COLENSO.—Mr. Perry, her Majesty's late Inspector of Prisons, has just died, and left Dr. Colenso the handsome legacy of 2,000*l.*, as a "mark of his respect for one who has so manfully stood out against bigotry and intolerance."

THE CONTEMPLATED MADAGASCAR BISHOPRIC.—We believe that the announcement recently made of the appointment of the Rev. A. Willis to be Bishop of Madagascar is somewhat premature, and that the matter is not yet definitively settled.—*Globe*.

NAME OR TITLE.—Rev. Newman Hall, of London, declines the degree of Doctor of Divinity conferred upon him by Amherst College. He says every one knows him as plain Newman Hall, whereas there are an indefinite number of Dr. Halls, both in England and America, among whom he would completely lose his identity.—*New York Observer*.

PATRONAGE IN THE CHURCH OF SCOTLAND.—We learn from the *Weekly Review* that the report of the Committee on the Patronage Question has been published. Dr. Cook, of Haddington, has written a letter attacking it, as grossly exaggerating the evils of patronage, as incorrect in its historical résumé, and as justifying the course taken by all those who have left the Church at various times.

A HINDOO CONVERT.—By the *Indian News* we learn that Dr. Armaram Sadashiva Jayakar, of Bombay, a Hindoo, who, we believe, studied at University College, London, and was admitted a member of the Royal College of Surgeons of England in 1867, and who belongs to the covenanted medical service, has publicly abjured the religion of his fathers, and been

baptized as a Christian at Ahmedabad.—*Medical Times and Gazette*.

A SYMPTOM.—It appears from the Liverpool papers that the Rev. Dr. Taylor, of St. Silas, in that town, has declared his opinion that, failing a complete system of national Scriptural education, and none other, for the whole country, the plan of the "League" for dealing with the neglected classes is preferable to that of the "Union." His strong objection is to the plan of Protestants joining with Romanists in demanding State aid to teach their respective religions.

RELIGIOUS INTOLERANCE IN CAMBRIDGESHIRE.—Considerable excitement has prevailed in the neighbourhood of Cambridge owing to the Rev. A. F. Crisford, vicar of Great Shelford, having refused the rites of Christian burial to the body of a girl aged twelve years, whose parents are members of the Baptist church at that place presided over by the Rev. B. J. Evans. The only religious service which the vicar would allow at the place of interment was that after the coffin had been lowered into the grave, the schoolfellows of the deceased sang a hymn. No such case has previously occurred in Great Shelford.

ANOTHER WORTHY EXAMPLE OF CHURCH PATRONAGE.—The Marquis of Anglesea holds the presentation to the vicarage of St. Modwen's, Burton-on-Trent. The living being now vacant, his lordship has resolved to leave the selection entirely in the hands of the churchwardens and congregation. Accordingly, a public meeting has been called, and a committee of twenty-three gentlemen has been appointed to receive applications from candidates, and report for the guidance of the congregation. The living is worth 192*l.* per annum. The moral effect of the Marquis's example in this matter cannot fail to be considerable in more ways than one.

COST OF CORPORATION CHURCHES IN LIVERPOOL.—Some four or five churches in Liverpool are maintained at the expense of the corporation, costing about 3,000*l.* per annum. This sum the corporation are legally bound to pay, though it is notorious that, with one exception, all the churches in question are nearly empty Sunday after Sunday. This scandalous state of things was on Wednesday vigorously denounced by several members of the Town Council, who argued that the wardens and others connected with the Established Church should take measures to secure the services of zealous and efficient ministers, who would attract congregations, and so prevent the churches being such heavy burdens on the corporate exchequer.

CONSECRATION OF THE SUFFRAGAN BISHOP OF NOTTINGHAM.—After an interval of more than 200 years since a similar ceremony was performed in England, the Ven. Henry Mackenzie, D.D., was on Wednesday installed in St. Mary's Church, in that town, Suffragan Bishop of Nottingham. The ceremony excited a good deal of interest, and ladies and gentlemen from all parts of the kingdom were present. The Bishops of London, Wellington, St. Andrews, Peterborough, Hereford, Lichfield, and Lincoln, took part in the ceremony. Subsequently, there was a luncheon, the chair being occupied by the Bishop of Lincoln. An address in Greek was presented to the Most Rev. Alexander Lycurgus, Archbishop of Syra and Tenos, who was also present, and his lordship replied in Greek, translations both of his address and his remarks being read to the meeting by the Bishop of Lincoln.

THE INDELIBILITY OF ORDERS.—The Rev. J. E. Thorold Rogers has received the following letter from Mr. Gladstone on the subject of clerical disabilities:—

11, Carlton-house-terrace, S.W., Feb. 2.

DEAR MR. ROGERS.—I have to acknowledge the receipt of the memorial which you have transmitted to me on the subject of the disabilities attaching to the clerical profession.

For my part, I am decidedly of opinion that the existing law cannot be defended, and the Government would, I think, be inclined to favour any well-digested measure for relief from the grievance of which complaint is made.

I wish that we were in a condition to undertake the duty, but in the present state of the demands upon us, and in view of the labours of the coming session, I am sorry that I could not, with any propriety, enter into any engagement with reference to this matter.—I remain, dear Mr. Rogers, faithfully yours,

W. E. GLADSTONE.

CAREER OF A SPANISH EVANGELIST.—Antonio Carrasco, at this moment the sole pastor of the Central Protestant Church at Madrid, has an eventful history. He is said to be not only the most eloquent Spanish preacher of the day, an author of great power, and a scholar, but to possess a popularity originating in his impersonation of a martyr to freedom of worship. For evangelical work prior to the revolution of 1868, he was, when but a youth of eighteen years of age, incarcerated, first two years in the felons' gaol at Malaga, and afterwards a fellow-prisoner at Granada with Matamoros and Alhama, sharing their sentence of nine years' penal servitude. This was commuted to exile when the European nations sent their representatives to Madrid to protest. He was in Holland when the news of the revolution reached him, and he returned to Spain to preach, and has continued ever since at Madrid steadily, but elsewhere occasionally, as at Valladolid, where his three discourses in the Temple of Liberty, upon freedom of public worship, commanded the sympathy of crowded audiences.—*Bury Post*.

HIGH-CHURCH ESSAYS.—A very remarkable book has appeared this week, published by John Murray. It is a volume of essays, written by moderate High-Churchmen to vindicate the right of the English Church to be a portion of the Church Catholic. It is entitled, "The Church and the Age." Dean Hook leads off with an introductory article on Anglican

Principles. The Bishop of Gloucester and Bristol follows, with an essay on the Course and Direction of Modern and Religious Thought; Dr. Irons writes on the State, the Church, and the Synods of the Future; Mr. St. John Tyrwhitt, a frequent contributor to the *Contemporary Review*, writes on the Religious Use of Taste; Professor Montagu Burrows on the place of the Laity in Church Government; Canon Walsham How (a cousin of Mr. Gladstone), on the Private Life and Ministrations of the Parish Priest; the Rev. A. W. Haddon on English divines of the 16th and 17th centuries; the Rev. Michael Sadler (the new rector of Honiton), on Liturgies; Sir Bartle Frere, late Governor of Bombay, on Indian Missions; Dr. Barry, Principal of King's College, London, on the Church and Education; the Rev. W. D. MacLagan, the new rector of Newington, on the Church of the People; and the Rev. Archibald Weir on Conciliation and Comprehension. The two last-named gentlemen are the editors of the volume.

THE UNITED PRESBYTERIAN CHURCH AND THE REV. GEORGE GILFILLAN.—The Rev. G. Giffillan's case was before the United Presbyterian Presbytery of Edinburgh on Tuesday. Dr. George Johnston brought forward his motion in reference to Mr. Giffillan's condemnatory charges against the standards of the Church. He moved in effect that the Presbytery, having considered these statements, find it difficult to reconcile Mr. Giffillan's consistency in giving his adherence to the doctrines of the Confession; and have regard to the effect likely to be produced on less-informed members of the Church, respectfully request the Dundee Presbytery to take what action in the matter they might consider proper. He denied that he brought a charge of heresy against Mr. Giffillan; all he sought was that the latter should be called upon for explanation of his statements; and he read a lengthened correspondence which he had had with Mr. Giffillan to show that he fully prepared the latter for the action he had taken in the matter—after in vain seeking to elicit an explanation from him. Dr. Johnston entered at considerable length into a review of Mr. Giffillan's communications on the subject of the alleged errors in the Confession of Faith, and quoted passages from the latter to show that Mr. Giffillan could only extract his peculiar meanings from them by overstraining and twisting them. A lengthened discussion resulted in a direction that the Presbytery should simply transmit the statements upon which the reverend gentleman is charged with holding heretical opinions to the Presbytery of Dundee.

PALESTINE EXPLORATION FUND.—The highly interesting work of excavation which has been carried on at Jerusalem for about three years past, and is still in progress, under the superintendence of Captain Warren, R.E., is not nearly so well known or appreciated in this country as it deserves to be. Points of disagreement between rival authors and travellers, which have furnished themes for speculation and learned disquisitions innumerable for centuries past, are now set at rest by actual observation. The indefatigable labours of Captain Warren and his assistants have brought to light from depths varying from forty to 120 feet below the present surface, proofs of the fallibility of all mere surface theories, and of the wealth of interesting knowledge to be gained respecting the Holy City of old by subterranean explorations. The walls of the Temple enclosure have been traced down to the rock, through mountains of rubbish, and it is found that at three out of four angles, these wonderful ramparts in the days of Jerusalem's splendour rose to the stupendous height of 150 feet. This, however, is but one of the numerous facts of importance established. At great expense, and by long-continued hard work, many features of the ancient city and of the hills and valleys on which it stood have been discovered. Nor have the society's agents confined their labours to Jerusalem alone. Bethel, Shechem, Capernaum, the temples in the Lebanon, and some of the ruined cities beyond Jordan, have had fresh light thrown upon them, as interesting to the Biblical student as they are to the mere historian or the archaeologist. Each year since the work commenced, scores of travellers visiting Jerusalem have descended the shafts, of whom many have written testifying that what they have seen under Captain Warren's guidance far surpassed their expectations. But much remains to be done. The exact position of the Temple, and that of the Towers "Hippicus," "Phasaelus," "Mariamne," and "Psephinus," which, if determined, would go far to settle the disputed question of the course of the second and third walls of Josephus, the exact extent of the city in the time of our Saviour: these are matters which can only be ascertained by patient and systematic burrowing into the mass of rubbish accumulated by successive demolitions of the city. On the settlement of these points depends the solution of the most interesting problem of all—viz., whether the Church of the Holy Sepulchre covers the true sepulchre of our Lord or not. England has the honour of having inaugurated these researches; and it is hoped she will not be compelled to leave it to other nations to complete the work for want of funds.

THE MILL-HILL SCHOOL, under its new management, progresses most favourably, no less than fifty-eight boys, all new scholars since October last, being entered for the first term of 1870. The two first boys who recently went up from the school for examination by the College of Surgeons, succeeded in passing for membership; one of them so distinguished himself that the examiners spontaneously recorded him qualified to pass for the Fellowship as well as for the Membership of the College.

Religious and Denominational News

The Rev. R. Lumley, Cwmbran, Newport, Monmouthshire, has accepted a very cordial and unanimous invitation to become the minister of Bwlchyfrydd, Montgomeryshire.

WATERLOO-ROAD CHAPEL, WOLVERHAMPTON.—With profound regret, the church meeting in the above place have been compelled to accept the resignation of their pastor, the Rev. J. B. Myers, through ill health. His ministry has been a brief but most successful one. During his twenty months' labours about eighty have been added to the church, and he leaves an earnest, united people.

STATISTICS OF MISSIONS IN CHINA.—Missions are established in more than fifteen Chinese cities. In all there are 129 ordained missionaries; 23 lay missionaries; 89 ordained native assistants; 368 unordained native assistants; 306 stations and outstations; 266 chapels; 276 boys in boarding schools; 254 girls in boarding schools; 3,558 boys in day-schools; 202 girls in day-schools; 5,743 communicants; 1,446 catechumens; and 4,289 dols. 48 c. of benevolent contributions. Fifteen years ago the entire number of converts connected with Protestant missions scarcely exceeded one hundred.

THE REV. NEWMAN HALL.—It was announced on Sunday morning at Surrey Chapel that, in consequence of a sudden and serious indisposition of the Rev. Newman Hall, his physicians have advised him to leave London at once for Egypt and the Holy Land, where he will remain eight or nine weeks. He will be accompanied by his brother, the Rev. Arthur Hall. The Rev. John Paleford and two American ministers will also accompany the party, together with a physician. Mr. J. M. Cook will act as conductor of about fifty ladies and gentlemen in addition to those mentioned. Surrey Chapel pulpit on Sunday was occupied in the morning by the Rev. Robert Robinson, Home Secretary London Missionary Society, and in the evening by the Rev. Dr. Raleigh, of Canonbury.

THE MADAGASCAR MISSION.—It will be seen from an advertisement elsewhere, that the London Missionary Society propose, if the requisite funds are forthcoming, to send out to Madagascar twelve additional ordained missionaries, two medical missionaries, and two schoolmasters, sixteen in all. This reinforcement of the mission staff in that island will, it is anticipated, involve a special outlay of 6,400*l.*, and an annual cost for maintenance, &c., of 5,000*l.* a year. The directors do not wish to open any special fund on the occasion, but they ask the constituents of the society to increase their usual contributions, so that the additional annual sum needed to sustain the enlarged mission in Madagascar may be provided.

BIRMINGHAM.—A special service was held in Lozells Chapel, Birmingham, on Tuesday evening, January 26, for the public recognition of the Rev. Joseph Shillito as the pastor of the church and congregation worshipping there. The opening devotional services were conducted by the Rev. W. F. Callaway, of Highbury Chapel, and the Rev. D. W. Simon, M.A., Ph.D., of Spring-hill College. The Rev. G. B. Johnson, of Edgbaston, gave an address on "The Pastorale"; after which the Rev. William Shillito, of Sunderland (brother of the recognised minister), led the devotions of the congregation. Mr. R. W. Dale, M.A., minister of Carr's-lane Chapel, then delivered an address on "The Church"; after which the Rev. J. T. Feaston, the former beloved pastor of Lozell's Church, offered prayer. The attendance at the service was very large. There were a goodly number of ministers of different denominations present.

PRESTON.—On Monday, January 24th, at the annual congregational tea-meeting, handsome testimonials, consisting of an elegant silver tea urn, case of silver fruit spoons, and the completion of a silver tea service (part having been previously given) were presented to Mrs. and the Rev. H. J. Martyn, "as a token of esteem on the occasion of their marriage." J. Bryning, Esq., J.P., occupied the chair, and upon the platform were the Revs. J. M. Stott, M.A., and A. Anderson, B.A. (Independents), J. O'Dell and W. Stuart (Baptists), A. Bell (Presbyterian), and T. Leigh (Free Methodist); the deacons; and Messrs. Galloway, Forrester, Dawson, Andrews, Whittle, Allen. Letters expressive of regret at not being present were read from Rev. S. Davies (Darwen), G. W. Conder (Manchester), and Professor Griffiths (Bowdon). More than 600 sat down to tea, and the meeting was largely augmented.

KINGSTON-ON-THAMES.—On Tuesday evening a tea-meeting was held in the Congregational School-room, Eden-street, to introduce the Rev. George Blinkhorn to the church and congregation, and to welcome him as their pastor. The room was well decorated with mottoes, evergreens, &c. After tea, the Rev. Geo. Blinkhorn was introduced by Thos. Cross, Esq., to each person present, after which the public meeting was commenced by singing, the reading of Scripture, and prayer. Mr. Cross then publicly introduced Mr. Blinkhorn to the meeting. In reply, after gratefully acknowledging the kindness of the friends in giving him such a hearty reception, Mr. Blinkhorn related the circumstances which led him to accept the invitation of the church to become its pastor. The Rev. L. H. Byrnes, in succession to J. K. Field, Esq., Messrs. Dunham, Bentall, Ward, Page, Kember, Nye, and Watson, also addressed the meeting, each one expressing a hope and belief that God would greatly prosper the church by blessing the earnest labours of their new pastor.

CROYDON.—The Rev. Frederick Stephens has resigned the pastorate of Trinity Congregational

Church, Croydon. At a meeting held on the 3rd inst., it was unanimously resolved:—"That the members of the church and congregation have heard with profound regret that their beloved pastor has decided upon adhering to his announced intention of resigning the pastorate of Trinity Congregational Church at the close of the present month. That they are reluctantly compelled to accept this notification as final; but, in doing so, they desire to record their high appreciation of the character, the abilities, the fidelity, and the consistency of Mr. Stephens, as a man, as a preacher, as a pastor, and in all public relationships. They desire, further, to acknowledge with gratitude all the gifts and graces conferred upon him by the Great Head of the Church, the unblemished reputation which he has been enabled to maintain, the scripturalness of his public ministrations, the peace and harmony which have prevailed, and the Christian fellowship and sympathy which have subsisted during a period of nearly six years."

PRESBYTERIAN.—The new Presbyterian church which has been erected at St. John's Wood, London, for the congregation of the Rev. Dr. Roberts, was opened on the evening of the 27th ult. by the Rev. Dr. Edmond, of the United Presbyterian denomination. The handsome sum of 620*l.* was collected towards the liquidation of the debt. The cost of the new building, including a lecture-hall and other accommodations, is 5,474*l.*, towards which the sum of about 4,264*l.* has been subscribed by the members of the congregation. The Rev. T. Binney and the Rev. Oswald Dykes preached at the meeting last Sunday, when further collections were made.—The English Presbyterian congregation at Shrewsbury, of which the Rev. James W. Cree is pastor, have just laid the memorial-stone of their new church in that town. The cost of the new building is to be 2,000*l.* Several Nonconformist ministers took part in the services.—The congregation of the Rev. Thomas Alexander, of Belgrave English Presbyterian Church, opened on the 26th ult. fine new school buildings. The cost of the whole is about 1,900*l.*, and 1,450*l.* have been already contributed to the school building fund.—A site has been secured at Forest-hill, centrally situated for Sydenham and Dulwich. Funds have been collected, which, when supplemented by contributions from a distance, will enable the church to be erected immediately, and thus provide accommodation much required, and which Scotchmen, Presbyterians, and others, in all quarters, are earnestly solicited to aid in providing. The Rev. Thomas Russell, M.A., late of Albion Church, Finsbury Pavement, takes the pastorate.

KING EDWARD RAGGED-SCHOOLS AND REFUGE FOR DESSTITUTE GIRLS, ALBERT-STREET, SPITALFIELDS.—On Wednesday evening a public meeting was held in the large room of the King Edward Ragged Schools and Refuge for Girls, Mile End New Town (Spitalfields district), for the purpose of promoting the enlargement of the premises, so that the various departments of the institution may be provided with increased accommodation. The chair was taken by the treasurer, H. R. Williams, Esq., whose long connection with the schools and refuge enabled him to give an outline of their working for more than twenty years. After making allusion to the many persons now occupying good positions in society whose early education was received in these schools, he pointed out the fact that 400 children are receiving daily instruction under the guidance of certificated teachers. On Sunday morning and afternoon schools are held, and on Sunday evenings frequently more than 400 children are present. There are nearly forty girls in the refuge boarded, lodged, and trained for domestic service. The chairman called on the Rev. W. Tyler to prove the first resolution. In so doing Mr. Tyler noticed the great change which had passed over the public mind in relation to the education of the people during the last quarter of a century, pointed out the nature of the discussion which is now being sustained on account of rival schemes for giving elementary instruction to the children of the labouring classes. The speaker described the existing wants of the charity whose interests the meeting had been called to promote, and read an appeal which had been circulated for the purpose of raising about 1,200*l.* for the additional premises, in reply to which near 500*l.* had been contributed. The resolution was seconded by the Rev. Edward Price. Other resolutions followed, the meeting heartily concurring in the recommendation that the building should be proceeded with without further delay. The chairman, in reply to a vote of thanks for his services, expressed a hope that very shortly a meeting would be called to lay a third inscription-stone in connection with the King Edward Schools and Refuge.

ONSLOW CHAPEL, BROMPTON.—On Friday evening week interesting services were held on occasion of the Rev. J. U. Davis, B.A. (late of Kingsbridge), as pastor of the church assembling in Onslow Chapel. Tea was provided in the spacious schoolroom, after which the company assembled in the chapel to listen to addresses by the Rev. J. Hiron, of Wycombe, on "Holiness"; the Rev. J. Bigwood, on "The History of the Church"; the Rev. Dr. Angus, on "The Duty of the Church"; the Rev. J. Davis, of Romford, the father of the pastor, on "The Spirit of Christian Work"; and the Rev. R. H. Roberts, B.A., of Notting-hill, on "The Church and the Young." In the course of his address the Rev. John Bigwood, the retiring pastor, said, that to him it had been a sore trial to relinquish a work with which every thought and every desire of his heart, and also of that of his beloved wife, had been for eighteen years associated. For fifteen years he had ministered amongst a loving people who had never on one single point thwarted or opposed his wishes, and during that time they had been able to thank God at every anniversary for an increase in the numbers and strength in the church

and congregation. Three years ago it pleased God to visit him with severe sickness. For sixteen weeks he was unable to preach, and since that time he had laboured on in the midst of weakness and constantly renewed attacks of many weeks' duration, so that at last he felt it his duty to propose to the deacons and church to co-operate with them in finding a suitable successor. He felt very thankful that the church had been able to act unitedly and harmoniously, and that it has been his lot not to leave them without a guide to be weakened by divisions, but to resign the pastorate directly into the hands of him who presided over that meeting, and who had his esteem and confidence. He thought it very probable that he should remove to Harrow-on-the-Hill, where there was a pretty little chapel, freehold and free from debt, and a loving people anxious for him to become their pastor.

THE PASTORS' COLLEGE.—The annual meeting of the Pastors' College was held at the Metropolitan Tabernacle on the evening of the 26th ult. There was a large attendance at the tea-meeting, and a still larger at the public gathering which followed. After the preliminary exercises, Mr. Spurgeon read a list of thirty-six students of the College who had been settled in different locations during the past year, with an additional list of twenty-one, who were supplying with a view to the pastorate at preaching stations or trying to raise new interests. The College has sent forth 220 students, who have settled over causes, two hundred and ten of whom continue so located; nearly fifty new churches have been formed, and about thirty new chapels have been erected. "We don't always," remarked Mr. Spurgeon, "get men fitted to the work; and some who appear so at first prove otherwise. We make mistakes. Unless we had the infallibility of the Pope, we are sure to mistake, and I suppose if we had we should make more mistakes still; we should probably rely on our own wisdom, and that we would turn out evil." Speaking of the students on entering the College, Mr. Spurgeon said, "I give them warning if ever they have known what work was before—whether as brickmakers or tailors—they have got to know what work is when they come here." His conclusion was that, making all deductions that can be made in honesty and by prejudice, there is not to be found any society under heaven that has accomplished such a work as this is, with the means entrusted to them. We have only to hear of these settlements to know that the hand of God is with us. The fifty churches which had been added to the denomination were fifty more than there was any probability would have existed but for this College, and the indirect benefits which had flowed from it were of a widely-extended character. Mr. Spurgeon expressed his obligations to the Rev. George Rogers, the Principal of the College; to his brother, whom he had found a most valuable helper; and to those who had subscribed to the weekly offerings. Mr. Murrell had returned the amount for the past year at 1,869*l.*; they would not require, therefore, much extra effort to make the amount in the year on which they had entered 1,870*l.* Several students addressed the meeting, after which Mr. Spurgeon gave his admirable lecture on "Bells."

Correspondence.

THE RETIREMENT OF THE REV. JAMES BAILY.

To the Editor of the Nonconformist.

SIR,—Of the Rev. James Baily, and of the circumstances of his withdrawal from his pastoral charge at Broughty Ferry, I know no more than can be learnt from the quotation from his letter which appears in your columns this week. My purpose in writing to you is not to remark upon Mr. Baily's very praiseworthy conscientiousness, but, in the interests of ministerial liberty, to suggest the question whether he has not mistaken Congregationalism for a connexion with a dogmatic test? He says, "Necessity is laid upon me to sever the connection which has existed between us for the last five years, and not only to dissolve that bond, but to quit the ministry as a profession, and seek a sphere of occupation in the world of commerce, which will give scope to the energies of my youthful manhood, and not require that I should be the organ of theological opinions which I have outgrown. This decision has its main ground in my inability conscientiously to continue to preach some of the theological dogmas which are reckoned fundamental, and adherence to which is the generally understood condition of ministerial service in the Congregational churches." What has Mr. Baily to do with any "condition of ministerial service" in any church except his own? When, a few months ago, I left the Wesleyan Connexion and became an Independent, I fancied I was joining a people among whom the only test of doctrine was the willingness of any particular church to listen to any particular preacher. Have I been labouring under a mistake? Of course, I was acquainted with the Declaration of the Congregational Union, but I knew, also, that that was not "put forth with any authority, or as a standard to which assent should be required."

If Mr. Baily's example is to be followed, Congregationalism becomes at once a connexion with a dogmatic test, and many who think themselves legitimate Congregationalists will have to retire. But would not an attempt to impose upon us a dogmatic test destroy the Congregational Union? That Mr. Baily should feel it

necessary to dissolve the bond between himself and the particular church of which he has been pastor, I can understand; but that he should feel compelled to quit the ministry altogether—to cease to be a Congregationalist—because he has outgrown certain theological opinions, I cannot understand. He does not say what those theological opinions are, but his letter is not suggestive of very extreme heresy. Has he not, to his own inconvenience, invented a test which not only does not really exist, but which, if it existed, would have before now have dissolved the Union—in other words, a test impossible in Congregationalism?

Yours truly,

ARTHUR RANSOM.

King's Lynn, Feb. 4, 1870.

EMIGRATION TO CANADA.

To the Editor of the Nonconformist.

SIR,—160,000 persons are now receiving Poor-law relief in the metropolis. There is almost (if not quite) another 160,000 on the verge of pauperism. For the sake of the increasing multitudes of despairing men, weeping women, and starving children, and as a remedy for the immediate and pressing consequences of the superfluity of labour, especially in the centre of London, a society has been formed, and is known as the "Cow Cross Canadian Emigration Society," its object being to assist persons and families desirous of emigrating, with advances towards their passage and outfit, to afford advice and information to intending emigrants, to make arrangements for their passage, and for their proper reception upon arrival in the colony. Crowded meetings are held every Wednesday evening in the Mission-hall, White Horse-alley, Cow-cross, E.C.

We have four hundred names already enrolled. The number is daily and hourly increasing.

In the name of humanity, in the name of our country, and in the name of the Lord, do we most earnestly appeal for the necessary funds to enable us to do our part in carrying out this great enterprise.

I am, &c.,

WILLIAM CATLIN, Missionary, Hon. Sec.
18, Hemingford-road, Islington, London, N.

P.S.—Should the Lord enable me, I will accompany a party of my own (Cow-cross) people to Canada about the end of April, to act in the capacity of missionary on board ship going and returning.

URGENT APPEAL FOR A FAMILY TO EMIGRATE.

To the Editor of the Nonconformist.

SIR,—From heavy mercantile losses and subsequent inability to obtain a sufficiently remunerative employment, a family, consisting of husband, wife (the latter daughter of a deceased minister, for upwards of thirty years head master of a Nonconformist grammar school), and ten children, have been reduced from a position of much comfort and respectability, and thrown upon the charity of friends. The father has, after hard struggling, been enabled to proceed to Australia, and has found a home and employment for himself and family, if they can be at once sent out to him. They possess no means whatever to defray the expense of their passage, and so long as they remain in this country have no prospect of a maintenance.

They would therefore appeal to the benevolent through your valuable medium, for assistance to enable them to follow him, the case being one which has very strong claims upon public sympathy, and have been kindly allowed references to the Rev. Thomas Binney, Upper Clapton, London; the Rev. Dr. Raleigh, Arran House, Quadrant-road, Highbury New Park, London; the Rev. J. C. Harrison, 49, Gloucester-road, Regent's Park, London; the Rev. J. Pulling, Union-street, Deptford, Kent.

Will you allow me thankfully to acknowledge the receipt of the following contributions:—Samuel Morley, Esq., M.P., 10*l.*; Sir Francis Crossley, Bart., 5*l.*; G. F. Nelson, Esq., 15*l.*; Mrs. Nelson in outfit, 5*l.*; G. O., 5*l.* 5*s.*; Daniel Pratt, Esq., 1*l.* 1*s.*; J. Newbold, Esq., 2*l.* 2*s.*; Edward Chalmer, Esq., 2*l.*; Charles Jupp, Esq., 1*l.*; Joseph Clarke, Esq., 1*l.* 1*s.*; Henry Dutt, Esq., 1*l.*; Mrs. W. G. Gibson, 2*l.*; F. W. Cobb, Esq., 10*s.* 6*d.*; F. Crowley, Esq., 1*l.*; Martin Ware, Esq., 1*l.*; Mrs. J. Brown, 1*l.*; G. F. Kemp, Esq., 1*l.*; — Williams, Esq. (Hitchcock and Williams), 10*s.*

I am Sir, yours obliged,

PENLOPE EASTMURE.

11, Horton-street, Lewisham, February 8th, 1870.

P.S.—Contributions will be received by T. Day, Esq., manager of London and County Bank, Deptford, Kent, and J. F. Delany, North Kent Bank, Greenwich, and acknowledged.

THE TRANSFER OF THE TELEGRAPHS TO THE STATE appears to have been carried out practically without any breakdown, notwithstanding the great increase in the amount of work from the lowering of the tariff and the opening of so many new offices. The extra work on Saturday was estimated at 30 per cent. It was a day on which business telegrams are fewer than on other days of the week. The real stress of the undertaking is yet to be felt, the public having scarcely become familiar with the fact that they are now able to telegraph twenty words to any part of the United Kingdom for a shilling. On Friday night, the message boys, to the number of 500, assembled at the General Post Office, and were addressed by Mr. Scudamore, the Secretary of the Post Office, who reminded them that they now wore the Queen's uniform, and urged them to be assiduous and attentive in the discharge of their duties.

Foreign and Colonial.

FRANCE.

The Emperor presided over a Council of Ministers on Friday at the Tuilleries. It is said that M. Ollivier laid a new bill before his Majesty, for the abrogation of Art. Seventy-five, in place of one presented a few weeks ago, which the Council did not consider sufficiently sweeping. It is said that the Cabinet have determined to put off the electoral law till next year, and to meet unconstitutional motions with "the previous question."

The dismissals of functionaries are few, amounting only to eight Prefects and five Sub-Prefects. Others are changed from one post to another, and some are promoted. Some of the changes, although not amounting to a disgrace, signify disapprobation of the removed functionaries' conduct at the general election.

On the recommendation of the Minister of the Interior in France a committee has been appointed for the purpose of investigating the subject of the future municipal government of Paris. The inhabitants of the capital have at present no voice in the management of their local affairs, and it is this grievance which has now to be redressed.

The *Official Journal* publishes a decree removing M. Leverrier from the post of Director of the Paris Observatory, and entrusting the administration of the institution to a commission of three gentlemen.

According to the *Moniteur*, the French Government have under consideration the question of reducing the strength of the army to the utmost limit compatible with the dignity and interest of the country.

There is a rumour in Paris that M. Prévost-Paradol will be appointed French Minister at Washington. The *Patrie* considers the appointment highly probable.

M. Guizot, at the age of eighty-three, is again becoming a prominent man in France. He has accepted the presidency of an extra-parliamentary Commission which has been appointed to remodel the system of superior education. The Orleans Minister was the object of more attention than any one else at M. Ollivier's reception the other night. "Guizot, Guizot" (says the Paris correspondent of the *Times*) was the name that buzzed through the rooms as he entered. M. Ollivier accompanied him for some distance, showing him marked consideration and respect. When the Minister returned to his post of reception, Persigny and Guizot soon got into a conversation, in which the old intimate of Louis Napoleon had evidently watched his opportunity to engage the former Minister of Louis Philippe. They talked for more than ten minutes, during which time the room they stood in, previously rather thin, was filled with curious observers of the aged statesman. M. de Persigny had a good deal to say, and M. Guizot, as upright and seemingly as strong upon his feet as ever he was, listened to him with an air of grave, courteous attention while he apparently explained at great length some point on which it might be supposed he sought the opinion of the venerable statesman.

The debates in the Legislative Body during the week have not been important. In the discussion on the state of the commercial navy in France, the tone of several of the speeches, including that of the Minister of Marine, was favourable to increased freedom. It was shown that the present restrictions prevent French ships obtaining outward freight. The proposed inquiry was agreed to. When the standing orders were brought up, M. Grevy moved an amendment to give the Legislative Body the right of summoning the army to its defence. M. Segrès replied on behalf of the Government. He said that liberty could only be established by being based on the mutual confidence of all parties, and he protested against any possibility of conflict between the different powers of the State. The situation was now totally changed, but M. Grevy's proposals would lead it back to what it was in 1848. The adoption of M. Grevy's motion would be a violation of the Constitution. In concluding his speech, he said:—"The amendment is a sign of mistrust. This thought is not ours; we wish to establish liberty with the Empire, not against it." M. Jules Favre defended what he termed the rights of the Chamber, declaring that under the present régime the Legislative Body was at the discretion of one man. "We are ready," added M. Jules Favre, "to make concessions of our opinions when necessary, but not to sacrifice our principles." On a division, M. Grevy's amendment was rejected by 217 votes against forty-three.

The Minister of the Interior has been questioned concerning the fearful mortality among infants—a mortality which in some parts of France stands as high as ninety per cent of children sent out to nurse. It appears that a medical committee is examining into a matter, and the Minister is waiting for a report before proposing a remedy. The facts were clearly established in a report made a couple of years ago, when a wholesale system of infanticide was revealed: several parishes, known to wretches employed in the traffic, enjoy the reputation of never returning a suckling to its parents.

It is announced that M. Rochefort and his colleagues of the *Marseillaise* not having appealed against the sentences recently passed upon them by the Correctional Tribunal of Paris, those sentences have now become valid. M. Rochefort has, however, paid the fine, but he has announced that he will not surrender himself to the authorities to undergo the term of imprisonment to which he has been sentenced. If he is to be taken, force must be used.

In the Legislative Body on Monday, M. Gambetta moved the adoption of an order of the day to the following effect:—

That having heard the explanations of the Government, the Chamber demand that the carrying out the sentence against M. Rochefort be deferred until the close of the session. He maintained that both duty, interest, and sound policy required of the Legislative Body to act as he proposed. He spoke very warmly on the subject, declaring that there was no question of a crime or offence against the common law having been committed. It was purely a political offence, and therefore the Chamber had a right to decide upon the execution of the sentence. M. Ollivier replied that M. Gambetta confounded the rights of the Legislature with those which, under any form of government, belonged exclusively to the executive. He energetically remonstrated against the State reasons which M. Gambetta had so loudly decanted upon, and said:—"They have always been the cause of our misfortunes. We shall never be rid of our troubles and political agitation till we have thrust aside these reasons of State, and made up our minds to have henceforth recourse to justice only." (Cheers.) M. Gambetta protested against the misconception placed upon his words by M. Ollivier. The Chamber then adopted the order of the day, pure and simple, by 191 against 45 votes.

M. Odillon-Barrot has accepted the post of President of the Committee of Decentralisation—a committee accepted by the Emperor, which includes MM. Duvergier de Hauranne, Dufaure, Laboulaye, and other Constitutionalists whose light has long been hidden.

The pilgrimage made by Deputies Gambetta and Esquiros, and a few select friends, to the tomb of Victor Noir, was conducted in a very unostentatious manner. In fact, Marseilles and Montauban, which had sent up huge crowds of immortelles for the occasion, will be dissatisfied that the whole procession fitted in a couple of hackney cabs, unescorted by the sovereign people.

AUSTRIA.

The programme of the new Austrian Cabinet was laid before the Lower House of the Reichsrath on Friday. The President of the Ministry said that the members of the Cabinet were entirely unanimous. They agreed with the sentiments expressed in the address of the majority as adopted in reply to the speech from the throne, but they would not be unwilling to satisfy by legislative means any wishes that might be put forward which they did not deem prejudicial to the interests of the Monarchy. They attached a greater value to the maintenance of the general peace of the country than to the settlement of any individual disputes. The efforts of the new Government would be directed towards promoting the material and moral welfare of the nation. The interests of religion would be protected, while care was at the same time taken to ensure respect for the principle of liberty of conscience and for the rights of the State. In conclusion, the Minister declared that the Cabinet would shape its conduct in accordance with the rules of the Parliamentary Government.

The following Ministerial appointments have been officially announced:—Dr. von Hasner, President of the Ministry; Field-Marshal Lieutenant Wagner, Minister of War; M. Banhaus, Agriculture; M. Strohmayr, Education and Public Worship.

In Monday's sitting of the Lower House of the Reichsrath Herr Reebauer moved and spoke in support of a resolution proposing the abolition of the Concordat and the introduction of marriage by civil contract. After some discussion the motion was referred to a committee of fifteen, a course which was advocated by the Government and the Polish members of the House. The Chamber then approved, without discussion, the Commercial Convention between England and Austria.

SPAIN.

A telegram from Dresden denies the rumour that Prince George of Saxony is a candidate for the Spanish throne.

Queen Isabella has, according to the *Gaulois*, magnanimously resolved to suspend all warlike projects to obtain her restoration. She has opened negotiations with the members of the actual Government with a view to their accepting the candidature for the throne of the Prince Alphonse. If they will have the young prince for king, the Queen promises that she will abdicate, and that her son shall accept the Constitution voted by the Cortes.

The Madrid correspondent of the *Pall Mall Gazette* says that the majority in the Cortes is made up of Progressists, Unionists, and Democrats, the Unionists acting as a dead weight, and preventing progress in the settlement of the colonies and the improvement of law. The Progressists have hitherto feared to separate themselves from the Unionists, as the support of the Republicans was not at all to be counted upon. Now, however, the Government has a plan of reform; and in carrying it out can rely only on the support of the Progressists and the Republicans. The Unionists have already threatened to go out from the majority if the scheme be persisted in, and the Ministerial reply has been, "Then go."

FOREIGN MISCELLANY.

The French Government has granted a concession for the laying of a submarine telegraph cable to connect France, Algeria, and Malta.

The weather has been very severe throughout Italy, and in Malta and Sicily. The letters from Rome speak of the exceeding keenness of the frost.

The French Academy will proceed on Thursday

next to the election of two members to fill the places left vacant by the deaths of MM. Lamartine and Sainte-Beuve.

The news brought by the Cape mail is to the effect that more diamonds have been found, but the gold diggings are not yielding satisfactory returns. Several discoveries of coal have taken place in the colony.

THE EDUCATION DIFFICULTY IN AMERICA.—The Roman Catholic Bishop of Pittsburgh has threatened to excommunicate all parents who allow their children to attend the public schools.—*New York Times*.

EMIGRATION TO CANADA.—Mr. Thomas White has left Toronto for England as Special Emigration Commissioner from the province of Ontario, with the object of promoting the emigration of practical farmers and agricultural labourers.

INSURRECTION IN MEXICO.—The intelligence that several provinces in Mexico had risen in insurrection against the Government of President Juarez, is followed by the announcement of a battle reported to have been fought on the 14th ult., in which the troops of the Government suffered defeat at the hands of the insurgents and lost twenty cannon.

THE BALANCE SHEET OF JAMAICA.—The last advices from Jamaica may show what good government can do. In the financial year ending September 30, 1869, the revenue was £15,826; expenditure, £355,247.—surplus, £58,896. This is certainly remarkable in a very few years after a period of increasing deficits, debts, and taxes, and well deserves being chronicled for the credit of the new régime.—*Economist*.

PATTI AT ST. PETERSBURG.—The Emperor of Russia has given Madame Patti "the medal of merit, naming her at the same time the first singer of the Court." Madame Patti will, we are told, wear the medal on a splendid bracelet. Rubini is the only artist who previously had the decoration. We are informed that on receiving it Madame Patti exclaimed, "It is the crowning of my artistic career."

SCARCITY OF EMPLOYMENT IN AMERICA.—Those who believe in the United States as an inexhaustible field for emigration should take note of a few facts just published. From various American papers we gather that there are 50,000 workmen out of work in New York, and 100,000 in the rural districts of New York State. In Chicago the tale of the unemployed reaches nearly 20,000, and similar reports are made from towns and rural districts all along the Northern States. The United States have of late been protectionists. It would appear, therefore, that protection does not mean full employment for the working man. But protection does mean high prices.

THE DUKE OF EDINBURGH IN INDIA.—The *Times of India* says it is pleasant to be able to state that the Duke of Edinburgh has left a most favourable impression behind him at Calcutta, and that the native chiefs return home highly pleased and dazzled with all they saw in that city. "Their first visit to the Galata," it adds, "impressed them even more than anything they had ever seen with a sense of England's power; their second visit—on the night of the grand ball—was to them, they said, 'a dream of heaven.'" The Duke left Calcutta on the 7th for the upper provinces, on a tiger-shooting expedition, and had since only been heard of at intervals of two or three days. He is not to go farther north than Lahore, where the Maharajah of Oudh is expected to visit the Prince.

THE CHOLERA.—The *Exchange Gazette* of St. Petersburg says that Asiatic cholera now rages at Moscow in its worst form. People are suddenly attacked by the epidemic while walking in the streets, and there have been several cases in which death was instantaneous. According to the *Official Messenger* there were twenty-six cases of cholera at Orel on the 13th of January, and twenty-seven more were added in the following week. Of these fourteen are dead, and seventeen have recovered. In the Government of Minsk (Russian Poland) there were nine cases of cholera between the 29th of December and the 6th of January, six of which have ended fatally. At Kursk three persons were attacked on the 20th of January, all of whom have since died. The cholera has also appeared in the government of Smolensk, in Western Russia.

EXCAVATIONS AT ATHENS.—The latest news of the Prussian excavations in the Stadium at Athens, contained in letters from Dr. Karl Curtius, were communicated at a recent meeting of the Archaeological Society of Berlin. The inner semicircle has now been almost fully cleared down to the ancient floor, and the parapet, which is four feet high, is well preserved. It is now also firmly established that the entrance through the cave did not lead to the arena, but merely into the corridor. Among other details referring to the construction of the arena itself, Dr. Curtius mentions several "finds" which have rewarded his labours in another direction. Thus, there was found in the Stadium quite recently a beautifully preserved double Herme of marble, one of whose heads is youthful, beardless, almost feminine, the other being bearded. Further there was discovered a stone showing the normal measures with their designations $\chi\omicron\upsilon\varsigma$, $\eta\mu\acute{\iota}\epsilon\tau\epsilon\omicron\nu$, $\kappa\omicron\tau\acute{\alpha}\lambda\eta$. A well-preserved equestrian statue has also been excavated in the Piræus, as well as a series of decrees, one of them referring to the restoration of a monument destroyed by "the Thirty."

THE ISTHMUS OF DARIEN.—An expedition, consisting of two gunboats, each measuring about 500 tons, and carrying two 9-inch broadside guns, one 11-inch pivot gun amidships, and a 30-pound rifle, was to have sailed from New York on Jan. 22nd, for the purpose of exploring the Isthmus of Darien. All the officers of the two ships, it is said, have been

selected with special reference to their individual fitness for the duties expected of them, and five officers of the United States Coast Survey, as well as a botanist, a geologist, a telegraph operator, a photographer, and a staff of draughtsmen, accompany the expedition. They take with them an abundance of scientific instruments, about eighty miles of telegraph wire with powerful batteries, and a large and varied assortment of presents for the Indian tribes whose countries they will have to visit. The explorations of the expedition are to be confined to the territory of the Republic of Colombia, and its object is to ascertain if the existing depressions in the Central Sierras, or any of them, with or without river connections and utilisation, present the features required for the construction and successful working of a ship canal.

WIDOW REMARRIAGES IN INDIA.—A storm is passing over the Brahmin community in the city of Poona (says the *Deccan Herald*) with reference to the widow remarriage question, in regard to which we have been furnished with the following facts:—Vittoba Anna Duftekar of Kurar, well known in the Sattara districts for his learning and wisdom, came to Poona some time ago to have a *vad*, or discussion, with Mr. Vishnoo Shastree Pundit, the apostle of the remarriage question. They did not get beyond the discussion of the preliminaries for their meeting. Mr. Vittoba wished that a general meeting of the Brahminical community should be called; a president and vice-president appointed; and that both parties should bind themselves, after discussion, to abide by the decision of the meeting. Mr. Vishnoo Shastree, on the other hand, desired that only equal numbers of each party should be called for the discussion of the whole question. Mr. Appa Saheb Shastree Putwurdhkar tried, in vain, to reconcile the views of both parties, and to bring about an amicable meeting. Since his arrival in Poona, Vittoba Anna has delivered four lectures on remarriage to the Brahmins of Poona; and so great has been the excitement in the community that at an open-air meeting held at Vishram Baug on Sunday, the 26th December, by Mr. Vishnoo and his party, such an uproar took place that the proceedings could not go on, and the meeting had to be given up. Our informant thinks that Mr. Vishnoo ought to consent to the proposals of Mr. Vittoba; but we do not agree with him, as we have no doubt that the question is one of conscience with Mr. Vishnoo, and therefore one which cannot be disposed of by even a majority of the Brahmin community. We do not see that much is to be gained by discussion, when so much strong feeling is at work on both sides.

THE POPE AND HIS VISITORS.—The Roman correspondent of the *Cologne Gazette* thus describes a "public audience" to which he and other foreign visitors were admitted by the Pope on the 9th inst.:—"Suddenly a door opened, some one called out, 'Le voila!' and all fell on their knees. The Holy Father came from the Saloon of Constantine, leaning on two ecclesiastics of his household, and accompanied by some of his guards. These had a great deal of difficulty in protecting him from the ladies, who pressed forward to kiss his robe or his feet. At length a way was made through the crowd; the Pope stood before his throne and cast his eyes round the assemblage with a gentle smile, amidst enthusiastic cries of 'Vive Pie Neuf!' He was clothed in a white smooth robe, bound with a girdle embroidered with gold. The smooth red skull-cap on his head, and his red slippers, gave him a sort of paterfamilias look; he seemed the ideal of a handsome old man who is glad to see so many of his friends around him. After waiting, with his hand on his heart, until the enthusiasm had subsided, he began one of those speeches with which he so well knows how to win the hearts of his hearers irresistibly. He spoke in French; and began by remarking that, on this occasion, two reasons compelled him to make an exception to his rule by not conversing with anyone separately. The first was that the number of visitors was so great; the second, that the work of the Council had tired him out. In saying this he pressed both hands to his breast, at the same time slightly shrugging his shoulders, as if to mark the weight of labour that oppressed him—a gesture which he performed with indescribable grace. Then, seeing some ladies who were still kneeling, he exclaimed, raising his hand, 'Debout! I know that you have come here to see the Pope and obtain his blessing. *Le Pape—le voici!*' These simple words, accompanied by friendly looks directed to all sides of the room, produced a singular excitement in the assembly. Several ladies in my vicinity could hardly restrain their sobs. The Pope then observed that, before giving his blessing, he wished to say a few words on the text of the day. He related in a familiar style how Christ, when only twelve years of age, had left His parents to render service to God in the Temple, and added that he too, as the representative of Christ on earth, could only think of Divine things. He had therefore called the Council. Some said this Council proposed to change the world and its inhabitants; but, though the views and thoughts of men might change, the Council could not change. . . . Some said, too, that the Council ought to place itself in agreement with the views of men. This also the Council could not do; for God's thoughts were not men's thoughts, neither were God's ways men's ways. The Council should look only to the ideas and the will of God! His Holiness concluded with a few heartfelt and paternal words, addressed to his 'dear sons and daughters from Germany, England, and France,' and then gave them his blessing. . . . The retreat of the Holy Father was even more difficult than his arrival, and it was almost a painful scene when the Frenchwomen threw themselves with hysterical sobs in his way, and had to be driven back with main force to allow him to pass."

Postscript.

Wednesday, February 9th, 1870.

OPENING OF PARLIAMENT.

The second session of the new Parliament was opened yesterday. Their lordships met at two o'clock, and the Lords Commissioners, the Lord Chancellor, Earl de Grey, the Earl of Kimberley, the Earl of Bessborough, and Viscount Sydney, having taken their seats, directed the Commons to be sent for. The commission was then read, after which the LORD CHANCELLOR proceeded to read "the Queen's Message," which was as follows:—

My Lords and Gentlemen,—

We have it in command from her Majesty again to invite you to resume your arduous duties, and to express the regret of her Majesty that recent indisposition has prevented her from meeting you in person, as had been her intention, at a period of remarkable public interest.

The friendly sentiments which are entertained in all quarters towards this country, and which her Majesty cordially reciprocates, the growing disposition to resort to the good offices of allies in cases of international difference, and the conciliatory spirit in which several such cases have recently been treated and determined, encourage her Majesty's confidence in the continued maintenance of the general tranquillity.

Papers will be laid before you with reference to recent occurrences in New Zealand.

Gentlemen of the House of Commons,—

The estimates for the services of the approaching financial year are in a forward state of preparation. Framed with a view in the first place to the effective maintenance of the public establishments, they will impose a diminished charge upon the subjects of her Majesty.

The condition of the revenue has answered to the expectations which were formed during the past session.

Her Majesty trusts that you will be disposed to carry to its completion the inquiry which you last year instituted into the mode of conducting Parliamentary and municipal elections, and thus to prepare the materials of useful and early legislation.

My Lords and Gentlemen,—

It will be proposed to you to amend the laws respecting the occupation and acquisition of land in Ireland, and in a manner adapted to the peculiar circumstances of that country, and calculated, as her Majesty believes, to bring about improved relations between the several classes concerned in Irish agriculture, which collectively constitute the great bulk of the people. These provisions, when matured by your impartiality and wisdom, as her Majesty trusts, will tend to inspire among persons with whom such sentiments may still be wanting, that steady confidence in the law, and that desire to render assistance in its effective administration, which mark her subjects in general; and thus will aid in consolidating the fabric of the empire.

We are further directed by her Majesty to state that many other subjects of public importance appear to demand your care; and among these especially to inform you that a bill has been prepared for the enlargement, on a comprehensive scale, of the means of national education.

In fulfilment of an engagement to the Government of the United States, a bill will be proposed to you for the purpose of defining the *status* of subjects or citizens of foreign countries who may desire naturalisation, and of aiding them in the attainment of that object.

You will further be invited to consider bills prepared in compliance with the report of the Commission on Courts of Judicature, for the improvement of the constitution and procedure of the superior tribunals of both original and appellate jurisdiction.

The question of religious tests in the Universities and Colleges of Oxford and Cambridge has been under discussion for many years. Her Majesty recommends such a legislative settlement of this question as may contribute to extend the usefulness of these great institutions, and to heighten the respect with which they are justly regarded.

Bills have been prepared for extending the incidence of rating, and for placing the collection of the large sums locally raised for various purposes on a simple and uniform footing.

Her Majesty has likewise to recommend that you should undertake the amendment of the laws which regulate the grant of licences for the sale of fermented and spirituous liquors.

Measures will also be brought under your consideration for facilitating the transfer of land, for regulating the succession to real property in cases of intestacy, for amending the laws as to the disabilities of members of trade combinations, and for both consolidating and improving the body of statutes, which relate to merchant shipping.

While commending to you these weighty matters of legislation, her Majesty commands us to add that the recent extension of agrarian crime in several parts of Ireland, with its train of accompanying evils, has filled her Majesty with painful concern.

The Executive Government has employed freely the means at its command for the prevention of outrage, and a partial improvement may be observed. But although the number of offences, within this class of crime, has been by no means so great as at some former periods, the indisposition to give evidence in aid of the administration of justice has been alike remarkable and injurious.

For the removal of such evils, her Majesty places her main reliance on the permanent operation of wise and necessary changes in the law. Yet she will not hesitate to recommend to you the adoption of special provisions, should such a policy appear, during the course of the session, to be required by the paramount interest of peace and order.

Upon these and all other subjects her Majesty devoutly prays that your labours may be constantly attended by the blessing of Almighty God.

When the Peers reassembled at their normal hour

of meeting yesterday afternoon, the incident of the formal reception of the Earl of Derby in the Upper House was noticeable. There was also an extensive ceremonial, for a number of new peers were inaugurated, and perhaps the largest number of bishops who ever presented themselves at once were made free of the House. The address was moved with some spirit by the Marquis of HUNTLY, and adequately seconded by the Earl of FINGALL.

Lord CAIRNS noticed, after the traditional manner of leaders of the Opposition, the defects and the deficiencies of the Royal Speech; but the bulk of his criticisms were applied to the Irish policy of the Government, which he condemned as unsound and unsatisfactory, and as calculated rather to excite than to repress discontent and disorder. To him, of course, replied Earl GRANVILLE, who defended the actions of himself and his colleagues in the Government, and challenged his opponents, if they were dissatisfied with the measures of the Government, to produce, if they had them, those which should have a more beneficial effect. Lord GREY said that all that had happened in Ireland during the winter had fallen out exactly as he foretold last year, and attributed the unsatisfactory state of affairs in the sister country to the obstinacy of the Government in not following his advice last year. The Duke of MARLBOROUGH seemed more dissatisfied than either of these noble lords with the state of affairs across the Channel; and expressed a confident expectation that if something is not done to satisfy them the Irish will speedily demand separate legislation. The debate closed with a strong expression of confidence in the Government from Viscount MONCK; and then the Address was agreed to, and the House adjourned at half-past eight o'clock.

When the House of Commons reassembled, Mr. Disraeli passed to his seat without even a word or a murmur of recognition. The Prime Minister was more fortunate. As Mr. Gladstone passed from behind the Speaker's chair he was recognised by his friends, and a burst of cordial though not very loud cheers greeted his short progress to his seat. When at last the House was illuminated, it was found that, with the exception of Mr. Bright, nearly all the Ministers were in their places, and that scarcely any of the principal leaders of the Opposition were absent from their accustomed seats.

The first business transacted was the giving notices of motion, and these were more numerous and more important than is usually the case even on the first night of the session. The Prime Minister himself led the way, announcing his intention on Thursday to move the issue of a new writ for Tipperary, in the room of O'Donovan Rossa, disqualified by a conviction for felony from sitting in Parliament; and on Tuesday to ask leave to introduce a measure relating to the occupation and acquisition of land in Ireland. Both these announcements were received with loud cheers. The example of their chief was followed by many other leading members of the Government, who rose, one after another, and informed the House what contribution they are immediately prepared to make to the work of Parliament. Mr. Cardwell promised a bill for improving the constitution of the War Department; the Marquis of Hartington will move the reappointment of the Committee upon the mode of conducting elections; Mr. Bruce will bring in a measure for improving the management and inspection of mines; Mr. Forster, an Education Bill; Mr. Otway will move for a Committee upon the Diplomatic and Consular Service; Mr. Lefevre is to bring in a bill to amend and consolidate the laws relating to merchant shipping, and to abolish compulsory pilotage; and the Chancellor of the Exchequer announced a series of measures referring to the coinage, and the management of friendly societies, the National Debt, and savings banks. After the members of the Government, the private members had their turn, and very largely did they avail themselves of their opportunity. The subject to which their notices referred were nearly a score in number, and included topics so various as the preservation of Epping Forest, the repeal of the minority clause of the Reform Bill, the abolition of the sale of advowsons, the political disabilities of certain revenue officers, poor-rates, the game laws (English and Scotch); the Tornado case; the burial laws; emigration; the use of the ballot at municipal elections; the Bridgewater Commission; the dismissal of Mr. Joon Madden from the commission of the peace in Ireland; the enclosure of waste lands; the payment of members of Parliament; the incapacity of clergymen to sit in Parliament; and the disestablishment of the Church in Wales. Sir T. BATESON gave notice of a curiously-complicated question of enormous length as to the conduct of Lord Granard and some half-dozen other people in Ireland. When this long list of notices was exhausted, and the House had agreed to a formal motion bearing upon the recent election in Tipperary,

Her Majesty's gracious Speech was read by the clerk at the table; and the House was asked by Captain Egerton and Sir Charles W. Dilke to agree to an Address in response to it. Both were cordially cheered when they resumed their seats.

Mr. DISRAELI, waiving for the occasion the discussion of the general programme of the Speech, complained of the ambiguity of the last paragraph, which he interpreted as meaning that the adoption of measures for the protection of life and property in Ireland was contingent on the success of the remedial measures of the Government. The mention of the state of Ireland in the Speech he characterised as inadequate and inaccurate, and he entered into a long and elaborate examination of

the causes which had led to the recent extension of agrarian outrages in Ireland. The old causes which had been assigned in former times—maladministration of justice, Protestant ascendancy, a seditious priesthood, organised agitation, and foreign influence—no longer existed, and the tenure of land sometimes assigned was just the same as under the Duke of Abercorn's government, when these outrages were unknown. What had happened was a spontaneous combustion—a riotous hallucination in the minds of the Irish people as to the designs of the Government. The occupiers and peasantry had misinterpreted the intentions of the Government, had assumed that they meant something which they never did mean, and the Government had taken no steps to undeceive them. This hallucination had occurred on two questions—the amnesty to the Fenian prisoners and fixity of tenure, which he designated as the transfer of property from one class to another. With regard to the first, he argued that the manner in which the partial, and therefore injudicious, amnesty had been proclaimed, that the impression created by the Government that the Fenian conspiracy had precipitated the fall of the Irish Church, had excited mischievous anticipations which the Government could not fulfil. On the second point, he asserted that it was a natural inference from the Irish Church Bill that an analogous policy would be pursued with regard to the land. As the prelates and rectors had been stripped, so also the landlords were to be. The speeches of Sir John Gray and Lord Granard, the elections of Longford and Tipperary, where the Government candidates had been obliged to commit themselves to fixity of tenure and a complete amnesty, encouraged this delusion, and the Government, notwithstanding Lord Stanley's impressive warnings in April last, had done nothing to remove that misinterpretation. Anticipating that the Government Land Bill would be a just and honest measure, he promised it, if it were, a candid consideration, not to say a cordial support; but what, he asked, would Sir John Gray and Lord Granard, and the great body of the Roman Catholics say to it? Repeating that the language of the speech in regard to Ireland was inaccurate and inadequate, Mr. Disraeli nevertheless deprecated an amendment to the Address in the face of the important question which the House would shortly be called on to deal with, and concluded by solemnly warning the House against giving its sanction to a policy which might dismember the empire, and lead even to the partial dissolution of society.

Mr. GLADSTONE commenced by admitting that after recent events in Ireland the debate on the Address must give rise to more criticism than had been usual for some years past, and expressed his deep gratification that Mr. Disraeli, by the tone of his speech, had indicated that he was aware of the importance of the questions between Ireland and the empire, and that he had declined to recommend the employment of coercive measures. Hastening to remove the ambiguity of which Mr. Disraeli complained, he stated, amid general cheering, that there was nothing "contingent" in the notion the Government entertained of their duty. Anxious though they were to give the first place to remedial measures of permanent operation, they acknowledged that there might be circumstances calling for immediate action, and occasions on which they might be compelled to suspend the prosecution of great measures for the purpose of the future, in order to meet the wants of the moment. Passing to Mr. Disraeli's speech, he laughingly suggested that it was not a serious attack, but a demonstration got up for the occasion to amuse his followers, and he congratulated him on the success he had achieved out of the very scanty materials at his command. Replying to his criticisms on the conduct of the Government, he denied that they had at any time encouraged wild anticipation, either on the amnesty or land questions, and in discussing the charge that the treatment of the Church suggested an inevitable inference as to the character of the Land Bill, he expressed his great anxiety that this last measure should be discussed apart from anything which had gone before. Deploring the recent increase in agrarian outrage, he attributed it partly to the natural activity of the bad men in the community in a time of excitement, partly to the desire of the Fenians to divert the House from passing remedial measures, which would be the most effectual blow to their conspiracy; and he did not deny that in the hope of a possible change in the incidents of their tenure occupiers might have been stimulated to acts which they imagined would lessen the chances of eviction.

Mr. NEWDEGATE and Mr. EASTWICK joined in regretting that the Speech took no notice of the distress existing among large classes of working men.

Mr. CHICHESTER FORTESCUE, in answer to Mr. Ormsby Gore, said that in due time—but not before the Land Bill had been introduced—the Government would state their intentions with regard to the Irish railways; and after a few remarks from Mr. MACFIE the Address was agreed to.

The House adjourned at half-past eight o'clock.

LATEST FOREIGN NEWS.

ARREST OF M. ROCHEFORT AND STREET DISTURBANCES.

M. Rochefort was arrested on Monday night at eight o'clock as he was about to enter the Public Meeting Hall in the Rue de Flandres. He made no resistance, but on the contrary, said to the bystanders at the entrance, "Remain quiet citizens; I

shall soon return to the meeting." After this the commissary of the police and his assistants accompanied M. Rochefort to a carriage, and conducted him to the Prison of St. Pelagie. Just after the arrest, M. Flourens, who was present, stepped forward, and unsheathing the blade from a sword-cane, shouted, "Rochefort must be set free." It is asserted that he fired two or three shots from a revolver, and that others followed his example. Luckily, however, no one was wounded. At the same time the commissary of police who was present at the meeting held inside the house, declared the meeting dissolved. He was immediately surrounded and dragged into the street, and threatened with death. For upwards of an hour he was exposed to insults and menaces, but was finally rescued by police-agents.

At about ten o'clock numerous groups of people appeared in the Rue Aboukir. Half an hour later an attempt was made to throw up barricades in the Faubourg du Temple, and also in the neighbourhood of the Courcine Barracks. Carriages and omnibuses were upset, but the presence of the police sufficed to disperse the rioters. About the same time six omnibuses had been overturned in the Rue de Paris at Belleville, and a somewhat imposing barricade was thus formed. At one o'clock yesterday morning strong detachments of the Garde de Paris, and bodies of infantry and cavalry, proceeded to Belleville. The Boulevards at the same early hour presented a rather animated spectacle, yet no disorder took place. Large bodies of police were massed together at the entrance of the Faubourg Montmartre.

The following are later telegrams:—

PARIS, FEB. 8.—At the barricade which was erected early this morning in the Rue de Paris, Belleville, fifteen persons engaged in defending it were arrested. A commissary of police, named Lombard, was wounded on the left side of his chest by a bayonet thrust. Some distance from this spot a sergeant de ville was struck in the breast by a revolver. At half-past twelve this morning the rioters broke into the gunshop of M. Lefebvre, Rue Lafayette, and decamped with 40 guns and 300 revolvers. Numerous arrests have been made. The barricades are guarded by troops of the line and the police.

The total number of arrests effected is 150. M. Flourens is still at large. The latter and M. Bologé prevented the assassination of the commissary of police, who was dragged into the street by the crowd after closing the meeting in the Rue de Flandres. No resistance was offered to the authorities by the persons concerned in throwing up the barricade. Perfect quiet reigned throughout the city to-day. The authorities are taking precautions to prevent a renewal of disturbances this evening. It is stated that all the writers upon the journal *Le Marseillais* have been arrested, excepting M. Arroul, who managed to escape. The Commissioner of Police has made a search among the papers at the office of that journal.

In the French Chamber yesterday the subject of the arrest was brought forward by M. de Kératry, who asked why M. Rochefort had not been taken into custody on leaving the Chamber. M. Ollivier and M. Chevaudier de Valdrome, in reply, stated that, had this been done, he would have been rescued by his friends, who were waiting outside by arrangement, in anticipation of this step being taken. The police were unable to follow him, and when they went to his house he was not at home. Meanwhile, at the meeting he was about to attend an insurrection was determined on, and the signal was to be given on his arrival. The authorities resolved, therefore, to arrest M. Rochefort beforehand. The Ministers also stated that eight barricades had been erected, and a gunsmith's shop pillaged, but that the people of Paris were with the Government, and that if the latter were to use force the agitation would not last five minutes. The Chamber, after hearing these statements, passed to the order of the day. One hundred and fifty arrests in all are said to have been made.

It is announced in a Munich despatch that Dr. Dollinger has received from thirteen university professors at Prague, all of whom are Catholics, and five of whom are ecclesiastics, an address congratulating him upon the courageous stand he has made against the dogma of Papal infallibility.

MARK-LANE.—THIS DAY.

The corn trade has continued in an unsettled state. The receipts of English wheat have again amply sufficed to meet the demand, which, for all qualities, has ruled heavy, at Monday's decline. There was a good show of foreign wheat on the stands, for which the inquiry was restricted, at drooping prices. Moderate supplies of barley have been on offer. Sales have progressed slowly, at about late rates. Malt has been dull and drooping. Oats, of which a good supply has been on sale, have been neglected, at Monday's quotations. Beans and peas have commanded but little attention. Flour has been depressed, on former terms.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	1,100	490	1,000	—	—
Irish	—	—	—	—	—
Foreign	1,010	920	—	5,710	250 sks.
					3,070 brls.
					Maize, 4,660 qrs.

COMPARATIVE QUANTITIES AND PRICES OF GRAIN.

For the week ending Feb. 5.				For the corresponding week last year.			
	Qrs.	Av. s. d.		Qrs.	Av. s. d.		
Wheat	62,115	42 2	Wheat	68,867	51 0		
Barley	47,947	35 3	Barley	40,454	47 10		
Oats	4,760	20 8	Oats	5,838	59 6		

SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL.

The LONDON YOUNG MEN'S COMMITTEE have the pleasure to announce that the following CONFERENCES on the present position of the STATE CHURCH QUESTION will be held, viz.:-

WEDNESDAY, 16th February.—TOWN HALL, HACKNEY.
Opener, Rev. J. ALLANSON PICTON, M.A.;
Chairman, CHARLES REED, Esq., M.P.

TUESDAY, 15th March.—HOLLOWAY CHAPEL. Opener,
H. SELFE LEONARD, Esq.; Chairman, Rev.
J. MARK WILKS.

To commence at Eight o'clock.

The attendance of Ladies is specially invited.

As other Conferences are in course of arrangement, the COMMITTEE will be happy to RECEIVE APPLICATIONS from INSTITUTIONS or CHAPELS desirous of being visited.

WILLIAM THEOBALD, Hon. Sec.

2, Serjeants' Inn, Fleet-street.

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The Nonconformist.

WEDNESDAY, FEBRUARY 9, 1870.

SUMMARY.

THE second Session of the Householders' Parliament opened yesterday under the most favourable conditions, although "recent indisposition" unhappily prevented the intended presence of her Majesty, and deprived the ceremonial of some state *eclat*. The Royal Message—as it is now called—was brief and sententious beyond all precedent, and is expressed in phraseology out of the ordinary routine. Its general tenour had been previously known, but the legislative reforms promised exceeded the most sanguine expectations. If the greater part of the measures referred to in the Message should be carried, this Session will be both productive and memorable. Foreign affairs, as we have noted elsewhere, occupy only a single sentence. The paragraphs specially addressed to the House of Commons speak of the estimates as framed "with a view to the effective maintenance of the public establishments," while imposing "a diminished charge upon the subjects of her Majesty"—a modest anticipation of what may be expected to be a brilliant financial statement. The Committee to inquire into parliamentary and municipal elections is to be re-appointed with a view "to prepare the materials of useful and early legislation." This cautious phrase may be understood to imply that the Ballot and other safeguards for the proper and pure exercise of the franchise will, if possible, be proposed this Session. If that is impracticable, so prominent a reference to the subject is a pledge that legislation in this direction will be proposed before another general election.

Most of the remaining paragraphs of the Message, brief as they are, contain the announcement of a series of important measures. It will be proposed "to amend the laws respecting the occupation and acquisition of land in Ireland, in a manner adapted to the peculiar circumstances of that country, and calculated to bring about improved relations between the several classes concerned in Irish agriculture, which collectively constitute the great bulk of the people." Next Tuesday the Prime Minister himself will introduce the Government measure on this most intricate subject. It seems to be understood that his plan, besides the features already noticed, will embrace the creation of local courts for arbitrating and taking cognisance of questions between landlords and tenants, and Mr. Bright's scheme, with some modifications, for enabling occupiers to purchase their farms with the permission of the owners. The next announcement is a Bill "for the enlargement, on a comprehensive scale, of the means of National Education." The terms used seem to imply that the measure will but slightly disturb the existing system of education, and only supplement it. It will not be introduced in the Upper House, but Mr.

Forster will, to-morrow evening week, explain the provisions of his scheme.

The kindred subject of University Tests occupies a paragraph by itself, and, as is implied, is ripe for legislation. "Her Majesty recommends such a legislative settlement of this question as may contribute to extend the usefulness of these great institutions, and to heighten the respect with which they are justly regarded." Bills for recasting the superior courts of law; for reforming the licensing system; "for facilitating the transfer of land," and "regulating the succession to real property in cases of intestacy," are also promised. Thus the land question in England as well as Ireland will be opened, though under different conditions. There is the further promise of legislation in respect to naturalisation in foreign countries, the status and rights of trades unions, for the reform of our rating system and the mode of collecting local taxes, and for consolidating and improving the laws which affect our mercantile marine. Such is the comprehensive programme of the Government, which, with the proposals of private members, numerous beyond all precedent, gives the promise of an active and laborious Session. Among the latter are many ecclesiastical measures—such as the disestablishment of the Welsh Church Establishment, and the appropriation of its funds to the support of a national and undenominational system of education in the Principality; the abolition of Scotch Church-rates; a Burials Bill, and proposals for dealing with Church Patronage and clerical disabilities.

The closing paragraphs of the Royal Message return to the condition of Ireland. Her Majesty's Ministers, while mainly relying on wise and necessary legislation for averting crime and suppressing discontent, "will not hesitate to recommend the adoption of special provisions, should such a policy appear, during the course of the Session, to be required by the paramount interest of peace and order." There is no doubt that in a few districts of Ireland, such as Meath County, something like a reign of terror prevails. The wholesome announcement of the Royal Message is a fair warning to agrarian criminals and Fenian agitators, and is also a public pledge that the Government will spare no efforts to maintain law and order in Ireland. But, as Mr. Gladstone says, it is from remedial legislation alone that Fenianism will at length receive its deathblow.

M. Rochefort has once more come to the front. Having declined to appeal against the sentence passed upon him by the Correctional Tribunal—under the old press laws, which will soon be repealed—and having refused to surrender, he has been arrested by the Government, and is now safe in prison. The Irreconcilable deputy was taken on Monday night while proceeding to a public meeting. Though he offered no resistance, his friends were less prudent. M. Flourens fired a pistol in the air, and cried, "Rochefort must be free! Disarm the police!" The adherents of the deputy then took the Commissioner of Police prisoner, dragged him through the streets, and almost killed him, upset two omnibuses, and made a barricade. The Municipal Guard was called out, and before the mob dispersed a number of arrests, stated at 130 or 140, were made. At Belleville a more determined attempt was made to construct barricades, but the rioters were soon dispersed. No blood was shed excepting in the case of an officer of peace. All the writers upon the journal *La Marseillaise* have been arrested, excepting M. Arrould, who managed to escape, and last night Paris was perfectly tranquil. "The Government," says M. Ollivier, "have no fear. The population of Paris is with us. We do not ask it to interfere with this misguided horde, which must be isolated in order that it may be vanquished. If the Government were to use brute force, the agitation would not last five minutes." But M. Rochefort will be a greater power in prison than in the Chamber or the streets, and the policy of his arrest just now is open to grave question.

THE OPENING OF THE SESSION.

It cannot be said of yesterday that it was favourable to "sweetness and light." The weather was damp and raw. The streets (in London at least) were moist and muddy. The effect of the atmosphere upon the spirits was chilling and provocative of ill temper. The opening of Parliament, under such inclement skies, and especially in the absence of her Majesty, could not be otherwise than dull. In its external incidents, the whole affair was devoid of sparkle. It was a sombre ceremony, whether reference be made to what passed outside or inside the walls of the New Palace. No procession—no grand equipages—no banners—no music—nothing to fringe a great

historical occasion with external grace. Nevertheless, there were indications of great earnestness of spirit—signs unmistakable that political life is in the very heyday of its blood, and is as earnest as it has ever been within the memory of the living. Palace-yard, it is true, was not thronged with spectators. The rain, which appeared to have most to do in it, would probably have wondered, or, at any rate, would have had good reason to wonder, at any such congregation in such weather as could be fairly described as a crowd. But there was a goodly assembly, or, perhaps we shall be more correct in describing it as a column, many ranks deep, ranged from end to end of Westminster Hall, to watch the entrance of members, and, we imagine, to give a fillip to political partisanship by a transient look at known politicians, just as men stimulate their flagging senses by a pinch of snuff.

Inside the House—of Commons, we mean, of course—there was a great deal of hearty greeting, of shaking of hands, and of interchange of friendly sentiment, before Mr. Speaker was announced. The gathering of members before two o'clock, considering the circumstances, was numerous, and a large proportion of them followed the Speaker to the House of Lords, to hear the Queen's Speech read by the Lord Chancellor. There was a cheeriness of air and bearing on the Liberal side that struck us as auguring favourably for the issue of the Session. Not only were the benches to the right of the chair well filled, but they were filled with men who seemed to brim over with physical vitality—the acquisition of the recess—and to be eager for political work. The Reformed House of Commons exhibits as yet no symptoms of languor. The ringing cheer with which the entrance of Mr. Gladstone was received sounded like a warning to the Opposition that the spirit of unity which held the Liberals together last Session was still unbroken. We detected no signs of discontent. We overheard no murmurs, no expressions of suspicion. We saw no blossoms which might hereafter set in mutiny. The *esprit de corps* of the party was, to our thinking, just what it had been throughout the Committee of the Irish Church Bill. And Ministers met their supporters right worthily. The string of notices given by members of the Administration was unprecedentedly long. The programme of the Session exceeded the expectation of the most sanguine. There will probably be some failures—but, at any rate, the leaders are not disposed to shirk the work that fairly lies before them.

We say nothing here of the Queen's Speech, we confine our remarks to the House of Commons as illustrated by the opening proceedings of the Session. The House which assembled at four o'clock to take her Majesty's speech into consideration, and to pass an Address in response to it, was a full one—not so inconveniently crowded as on some nights last year, but fully up to the limits of accommodation furnished by the building. Strangers, perhaps, would complain that the Royal Speech, as read from the chair, was not rendered more impressive—but things are seldom done for effect by the official agency of the Commons House of Parliament. And yet why, unless for effect, the mover and seconder of the Address should always appear in semi-military or in Court attire, it is difficult to divine. There is a sort of puppetism in the custom which contrasts strangely with the ordinary business habits and bearing of the People's House. Last night the mover of the Address, Captain Egerton, appeared in the uniform of a deputy-lieutenant, and the seconder of the Address, Sir C. Dilke, in a Court dress, and neither of them appeared to derive any assistance from the formalities to which they were compelled to yield conformity. The latter gentleman displayed the essential superiority of mind over matter by rising superior to the vulgar level to which ceremonial habiliments usually confine men, and the former seemed to struggle manfully, but without the same degree of success, against the stiffening influence of official vestments. Together, they amplified the Royal Speech without making it unintelligible, or depriving it of its unwonted interest. The best of paraphrases is essentially tiresome, and any man who can give vivacity to a paraphrase of a Speech from the Throne, shows genius. We do not wonder that Mr. Gladstone paid a graceful compliment to both mover and seconder of the Address.

If Mr. Disraeli's speech may be taken as a fair exponent of the tone and spirit of the Opposition, we should say that her Majesty's Government have little to fear from it. The right hon. gentleman assailed Ministers on account of the disturbed state of Ireland during the recess—but his criticism was of the hypercritical order, and his manner was laboured and artificial. For a party attack, however, it was a well-chosen and well-executed one—nothing, if

seriously meant, but capital as a game. As Mr. Gladstone somewhat jocosely remarked, Mr. Disraeli had done the best possible with the scanty materials he had within reach. Clever he was, undoubtedly, and with a *souçon* of truth in the argument he slowly unfolded. But it seemed clear that he was speaking the sense of the Orange section of his party, rather than his own dispassionate and impartial judgment; and, albeit he amused the House, he made no way towards convincing it. Mr. Gladstone's reply was sufficient, in capital temper, conceived in the right vein, but—we should be glad to think we are mistaken—suggestive of physical weakness. There is not the same degree of elasticity in him which has been commonly observed at the commencement of a Session. Not that his spirits show any marks of depression—still less that his intellectual power has become enfeebled—but the bearing of the Premier, the absence of *elan* from the march of his oratory, and the dropping of his voice at the end of his sentences, show that his physical energy has overtaken itself, and that, as the Apostle Paul phrased it, he hath his treasure in an earthen vessel.

Ministers have set before Parliament a more extensive programme of measures—of good measures, let us add—than we can remember to have ever been offered before. That they will strive to get it realised we have no manner of doubt. But they must be well seconded by their party if they are to succeed. Their aim is a high one—we wish rather than hope that in no respect they will fall short of it. One thing is certain—they have cut out abundant work for the House of Commons. The House will respond to the appeal thus made to them. It is quite in earnest. It paws the ground like a high-mettled course. It wants to go forward. Show of heavy work to be done will not daunt it. The Session has commenced hopefully—we have little doubt of its proceeding steadily and swiftly—even less of its ending triumphantly.

OURSELVES AND OUR EUROPEAN NEIGHBOURS.

THE revolution which has taken place in the foreign policy of England receives new illustration in her Majesty's Message to Parliament. A single paragraph suffices to describe the relations between ourselves and our neighbours—a paragraph which, discarding stereotyped phrases, indicates how entirely we have entered upon a new era of international policy. It is as follows:—"The friendly sentiments which are entertained in all quarters towards this country, and which her Majesty cordially reciprocates; the growing disposition to resort to the good offices of allies in cases of international difference, and the conciliatory spirit in which several such cases have recently been treated and determined, encourage her Majesty's confidence in the continued maintenance of the general tranquillity." These pleasant assurances are completely justified by the present condition of the nations of Europe, and our entire freedom from foreign entanglements. Although we neither "meddle nor muddle" in respect to other countries, it cannot be asserted that England has ceased to exercise a legitimate influence over Continental States. Non-intervention has not, as was predicted, led to isolation. On the contrary the "good offices" of our Government have been sought on more than one occasion of late years, though we have refused to take sides or authoritatively to interfere. The friendly and solicited efforts of our Foreign Office were effectual in averting a European explosion in connection with the Luxemburg affair, in preventing an outbreak between Turkey and Greece, in smoothing down differences between France and Belgium, and in reconciling the rival pretensions of the Sultan and his Egyptian vassal. Probably at no period during the last generation has the moral influence of England over other countries been more manifest than at the present moment, when so many of her neighbours are following in her footsteps as a constitutional State, and as the great champion of freedom of commerce.

This new and improved aspect of foreign affairs is unquestionably owing in a great degree to the altered policy of our neighbours. Throughout Europe the favourite theory of M. Thiers, that every great nation should regard aggrandisement and jealousy as the normal condition of international life, has become effete. The treaties of 1815 have been torn up, and the "balance of power" in Europe is destroyed. Nevertheless, there is abundant reason for the confidence expressed in the Royal Message "in the continued maintenance of the general tranquillity." Not only have the interests of European States become inter-twined by the great extension of commercial relations, but

all civilised countries are agreed that national glory may be best secured by internal, peaceful development. Though late in entering upon this generous rivalry, France has heartily accepted the new international policy. The ideas of the veteran Orleanist orator, which were in the ascendant under the *régime* of Louis Philippe, have become an anachronism in the reign of Louis Napoleon. It is admitted in France, and elsewhere, that freedom is more precious than extension of territory, and that commercial and industrial activity are surer sources of national strength than huge armaments.

International jealousy survives indeed, but it takes the form of watchful anxiety to prevent a breach of the general peace. We cannot afford to let our neighbours go to war. This surely is a better security for continental tranquillity than "the balance of power." Europe has not yet formally accepted the principle of arbitration as the means of settling international disputes. But arbitration exists in practice, though there is no high court to regulate its application. And it is to our credit that the influence and prestige of England are thrown into the scale in favour of this pacific international policy.

It is remarkable that this principle of mutual insurance between nations has come into action at the period of highest military development. European armaments were never greater or more costly. They have reached the maximum of development when there is least occasion for their use. This is an anomaly which cannot long exist. If nations dare not go to war—if their legions of armed men are obliged to remain alike inactive and burdensome—if the several European States find sure protection in the mutual fears of their neighbours—the question will come home to each of them, why keep up these ruinous armaments? There may be great difficulties in effecting proportionate disarmament, but there is now safety in separate reduction. This is evidently the next step in European policy. England has set the example, and without any loss of prestige. France has made one more effort to disarm in concert, and has failed in the negotiation. She will, we venture to predict, soon feel secure enough to act alone. The Ollivier Government already contemplate some reductions. The free people of France will soon learn to dispense with, and be eager to discard, overgrown armaments which cannot be turned to account; and the other Continental States will be only too glad to follow in the same course.

THE COUNCIL AT ROME.

WHEN the imposing so-called Œcumenical Council assembled under the dome of St. Peter's early in December, and the Pope was borne in stately pomp to his throne in presence of nearly eight hundred prelates gathered from all parts of the earth, it could hardly have seemed possible to Pius IX. and his Jesuit advisers that two whole months would have passed without one single decision of importance being proclaimed, and that one public sitting on Epiphany Day would be devoted to an unmeaning ceremonial, and another public sitting, proposed for Candlemas Day, postponed because no decrees were forthcoming. Yet so it is. Although strict secrecy is enjoined, it is notorious that no progress has been made in the business for which the Council was convened. Papal infallibility was to be proclaimed by the acclamation of the assembled Fathers, by which act they would render future Councils superfluous. The Vatican managers, moreover, had a complete and comprehensive programme to lay before the episcopal conclave, and they seem to have cherished the most child-like faith that it was only necessary to commend their propositions—albeit destructive of what little independence remained to the Roman Catholic hierarchy—to the attention of the Council to secure prompt acceptance. Apparently the Supreme Pontiff and his councillors have been betrayed into an astounding miscalculation, which may perhaps, in its ultimate results, shake the entire Papal fabric to its foundations.

While the proclamation of the Infallibility of the Pope seems to have been reserved as the crowning act of the Council, the Fathers were provided with a full paper of *agenda*. It soon became evident that they were expected not to discuss, but simply to ratify whatever was laid before them. Sure of a majority, by aid of the hundred odd bishops in *partibus*, dependent on the Sacred College, the Jesuits found it easy work to pack the Congregations or Committees with their own adherents, and they trusted to restrictive rules and physical impediments to prevent inconvenient discussion in the general assembly of prelates. In their wonderful shortsightedness, they seem to have forgotten that the grand object they aimed to effect could

only be secured by curtailing the authority of those to whom they appealed, and that the declarations of the Syllabus were studded with dogmatic assertions which would bring the Catholic prelates into conflict with the several Governments under which they lived, and with the whole weight of lay opinion in their several dioceses. Papal infallibility had often been the theme of episcopal charges—surely the bishops could not now disclaim it? Catholic unity was the one great fact to which the hierarchy have pointed as vindicating their authority—was it possible that they would deliberately falsify it?

Yet within two months that meek assembly, prone by habit to render abject obedience, and almost divine honours to the head of the Church, has been riven asunder by dissensions. Whatever schedules are laid before it—whether they relate to doctrine, to rationalism, to the temporal power, to the authority of the bishops, or to clerical discipline—all are sharply discussed, if not vigorously denounced. Opposition to the Sacred College, which was at first heard in timorous whispers, has been weekly gathering strength, till it has grown bold and defiant. Those who were convened to sanction Papal absolutism are now requiring Papal reforms. The necessity for rendering the Bishops independent of Roman centralisation, and of restoring the autonomy of the diocesan administration, is gradually displacing debates on the anachronisms of the Syllabus, and the new claims of the Supreme Pontiff. They are the most distinguished prelates of the Romish Church, the leading ecclesiastics of France and Germany—the Dupanloup, Schwartzbergers, Rauschers and Strossmayers—who lead this formidable opposition, and have created a panic at the Vatican. Stringent rules and sharp admonitions cannot stifle their voices; injunctions of secrecy avail nothing to restrict their fatal eloquence within the walls of St. Peter's. The world without catches their accents of indignation and self-assertion, and Catholic Europe sees with amazement their spiritual guides in hot contention, and Pope and Council struggling for the mastery.

In an evil hour for the Papacy it was resolved to carry the dogma of Infallibility by an external manoeuvre. An address to the Pope, urging the imperative necessity of decreeing his absolute supremacy, was secretly hawked about, and received the signatures of some 400 bishops. But this demonstration provoked a counter address, to which all the distinguished prelates of the Council adhered. One day we hear that both addresses have "gone in"; next day that Pius IX. declines to receive either, and is resolved on maintaining a rigid neutrality. This device has entirely failed, and the opponents of Infallibility have consummated their contumacy to the Vatican by publishing their protest in the eyes of the world. Driven to desperation, the advisers of the Pope opened negotiation with the French Government to rescue them from their dilemma, but Count Daru gives them no help, and their special envoy to Paris, the Bishop of Algiers, returns discomfited to his employers.

In what way the Pope and his immediate partisans are to save themselves from disastrous failure, it is not easy to see. Antagonism to their usurping dogmas has gone too far, apparently, to be withdrawn or disarmed by any "transaction." To dissolve or prorogue the Council would be only less dangerous to the Papacy than to allow it to split asunder. Jesuit diplomacy may possibly devise some means of bringing the Pontiff and the hierarchy into apparent accord. But all the skill which the Vatican can command is unequal to the task of recalling the past. The European Press has revealed the secrets of the assembly gathered in St. Peter's; and faith in Papal Infallibility is destroyed, before the dogma itself is formally discussed. No Church could long make headway against such revelations as have been made to the world in the last two months—least of all the Romish Church, which derives her paramount influence from the blind confidence of her votaries in the entire and absolute unity of the Supreme Pontiff, and his subordinate hierarchy.

SOCIAL IMPROVEMENTS IN IMPERIAL PARIS.

(From an Occasional Correspondent.)

Paris, February 7, 1870.

The Imperial restoration of Paris is fast approaching completion. Those familiar with its appearance during the rule of the Citizen King, the heedless monarch whose throne toppled over with the first breath of popular discontent, will find themselves sadly puzzled to recognise the famous city to which so many historical associations are attached, and whose name has everywhere become synonymous

with gaiety and pleasure. In all directions the old landmarks have disappeared, and nothing remains of Louis Philippe's Paris save its churches, public buildings, and some of the poorer quarters where the destroyer has not penetrated. No city, either ancient or modern, has ever undergone such a complete transformation. True, the cost has been enormous, but the results are of corresponding magnitude. Compared with the character of the labours necessary to achieve these changes, the replacing of the old, narrow, and ill-lighted streets by broad, airy, and commodious boulevards, the construction of our Holborn Viaduct sinks into utter insignificance. Our London street improvements seem as mere child's play, contrasted with those effected in Paris under the direction of the great Baron Haussmann. Of course, the Thames Embankment is an exception, but its exceptional character renders the niggardly and piecemeal nature of our metropolitan improvements only more apparent. Yet, if we take into consideration the immense sums lavished by many individuals and companies in the rebuilding of their premises, especially in the neighbourhood of the Mansion House and Royal Exchange, we shall find the amount very little less, in proportion, than those incurred in the reconstruction of the French capital. The difference in results arises from the circumstance that in Paris every step in the direction of improvement is based upon system, having for its aim the adornment and increased utility of the French metropolis as a whole; whereas, in London, it is precisely the reverse, houses and shops being pulled down and rebuilt in accordance with the whims and caprices of their individual owners, without any view as to the general effect. Another thing in which Paris surpasses London is the excellent manner in which its streets are paved. We have nothing approaching it in England. The roadways especially are as smooth and level as a drawing-room floor, and are kept in a state of scrupulous cleanliness. There is no pulling up of the pavements for purposes connected with gas, water, or sewage; the vast labyrinth of subways underlying Paris in all directions obviating the necessity for any displacements of roadways and footpavements such as those with which Londoners, much to their annoyance, are too familiar. Hence there are no stoppages of carriage traffic, no sending of carriages, omnibuses, cabs, and other vehicles a mile or two out of their way while a thoroughfare is having its surface mutilated by the workmen of a gas or water company. The gain in public convenience derived from the possession of street subways, of which we have two or three examples in London—those of the Holborn Viaduct, Southwark-street, and Queen Victoria-street, for instance—is more than sufficient to repay the cost of construction.

Another feature deserving of notice is in the great improvements which have been effected in the gas and water supply of Paris. The gas supply of the French capital is in the hands of a single company, which is under the direct supervision of the Imperial Government, by which means many of the sources of complaint so frequently found among English gas consumers, are completely done away with. The gas is evidently of a much purer and more brilliant quality than in London, and the almost universal use of porcelain shades, both in shops and private houses, adds considerably to the economy of its illuminating powers. But there is one drawback to the introduction of gas into a building; this is the law forbidding the insertion of any gas piping in any wall or ceiling. Thus in many mansions the most beautifully ornamented ceilings are disfigured by lines of leaden piping, which no art can conceal. The reason given for the enforcement of the law is the desire to prevent danger from gas explosion, although the experience of London shows that the practice of concealing the piping in walls and ceilings is more conducive to safety than otherwise, the pipes being more protected from injury. The water is good. English visitors need not be under any apprehension of danger from its use. It is fully as pure and wholesome as nine-tenths of that with which London is supplied, and, unlike the Paris water of old, can be drunk in any quantity, without the risk of ill effects, a circumstance of which the disciples of the National Temperance League will probably make a note. The use of coal for domestic purposes has increased but little, except in hotels and other places frequented by English and Americans. At present the weather is so mild that in many houses fires are dispensed with altogether, except for cooking purposes. The arrangement of most French grates is very superior to that with which we are familiar in England. There is more economy, a maximum of heat obtained at a minimum of expense. The grate is generally low, the bars being perpendicular, instead of horizontal, as with us, the poker being considerably thinner and lighter. In

lighting a fire, the servant partly fills the grate with coke, on this is placed a small quantity of lighted charcoal, which is carefully covered over with a small log or two of wood and some more coke. The screen with which each fireplace is provided is then attached to the grate, and in a few moments there is obtained a bright cheerful fire. The use of the fire-screen, or movable shutter attached to the grate, is a convenience almost unknown in England, where its advantage would be most extensively felt.

The advocates of cab reform should keep their attention fixed upon the Parisian cab-system, which greatly excels that of London, although there is still much room for improvement in the shape of some of the cabs, the use of vehicles like our Hansons being wholly unknown. The cabs are generally painted of a sober colour, and are very clean and respectable-looking. Instead of having a large moveable plate, bearing the number, as in London, the number is painted in small, but very legible, figures on the back and sides of the vehicle, so that a passenger has no difficulty whatever in procuring the number. The cabdrivers, as a rule, are more clean and decent in appearance than are their English brethren. Their general attire is a kind of black glazed hat, red waistcoat, drab trousers, and bluish-coloured coat. The use of cabs in Paris seems to be fully as general as in London, perhaps more so, especially during the season when the French capital is thronged with visitors. The animals employed in drawing the cabs are much cleaner and healthier looking, although smaller than in England. Cabs conveying more than two persons are drawn by two horses. In the matter of carriage lamps, we are far, very far, behind the French. In Paris, every vehicle, however humble, is compelled to carry a lighted lamp after dark. Even velocipedes are not exempt from the general rule. Each cab is obliged to carry two lights, the particular district to which it belongs being indicated by the colour of the lamps. Thus a person whose journey lay in the direction of a part of Paris to which the cabs with red lights belonged, would naturally look for a cab with lamps of this colour, thus sparing the driver the task of proceeding to a part of the French metropolis to which he—the driver—did not belong. In like manner, the routes of the different omnibuses are indicated by the particular colours of their lamps, which, being carried in front, enable intending passengers to ascertain the approach of a vehicle proceeding in the direction they wish to travel. If this system were adopted in London, the Bayswater omnibuses would have green lamps, those going to Paddington red lamps, while those proceeding to Notting-hill, and the Edgeware-road, would have red and green lamps. Apart from the obvious advantages of this system, one which ought to be adopted in the English metropolis, it conduces greatly to the safety of the streets, the number of people annually run over in Paris being far smaller than in London, even allowing for the difference in number of population.

Another source of street safety is the admirable manner in which the street crossings are arranged. The principal crossings are paved with asphalt, which is not only drier and cleaner than the ordinary stone or macadamised pavement, but also indicates where the pedestrian should cross the thoroughfare. Where the space to be traversed is large, spacious halting-places are constructed, without posts, and on a scale wholly unknown in England. Those in Regent and Oxford Circuses are not a quarter the size of those abounding in every leading Parisian thoroughfare. The lampposts rising from their centre are more graceful in design than in London, the manner in which the lights are utilised being also superior. Among the many means adopted for promoting the health and cleanliness of the French capital is that connected with the cleansing of the street gutters. Every morning the refuse deposited by the shopkeepers is carefully carted away, after which the gutters are plentifully elushed with water, which frequently renders them the cleanest portions of the thoroughfares. The quantity of water daily used for street-cleansing purposes is almost incredible, but the cost is more than repaid by the superior cleanliness of the streets. In fact, the work of street cleansing in Paris may be said to almost commence where ours leaves off. When the London scavenger has carted the street mud and refuse, the work of metropolitan street-cleansing is complete. Not so in Paris. The French would never rest satisfied until the last traces of mud and dirt had disappeared under the application of copious quantities of water. In fact, the more we investigate the present condition of the various sanitary and other improvements which have been effected in the French capital during the last few years, the more apparent become our own deficiencies. We have indeed much to learn

from our Parisian neighbours. Whatever may be said of the Imperial régime, viewed in its political aspect, there cannot be any doubt of the Emperor's zeal as a sanitary and social reformer. He has most unquestionably directed the enterprise and energies of his subjects into many new and useful directions—a fact shown by the manner in which the social improvements of Paris are being emulated on a smaller scale in Rouen and other cities. It is here that the traces of Imperial rule will prove most enduring, and considering the benefits derived therefrom, one cannot occasionally avoid regretting that we have not a touch of Haussmannian policy in our metropolis. We should be none the worse for it.

CONFERENCE ON NATIONAL EDUCATION.

Yesterday morning a conference, promoted by the Society of Arts, was held at their rooms in the Adelphi, for the purpose of discussing the best means of providing throughout the country a national system of education. Lord H. Lennox, M.P., presided, and there were present Sir John Pakington, Bart., M.P., the Dean of Canterbury, Sir Thomas Bazley, Bart., M.P., Lord R. Montagu, M.P., the Rev. John Oakley, the Rev. Prebendary Rogers, rector of Bishopsgate, Mr. Samuel Morley, M.P., Canon Melville, Dr. Steward, Mr. Hardcastle, M.P., Mr. George Godwin, F.R.S., Dr. Hyde Clarke, Sir Walter Stirling, Mr. H. Cole, C.B., Major-General Eardley Wilmot, R.A., the Mayor of Portsmouth, Professor Owen, Mr. E. Chadwick, Mr. Moffat, M.P., Mr. F. S. Corrance, M.P., Mr. D. Dalrymple, M.P., Dr. Lyon Playfair, M.P., and others.

The Noble CHAIRMAN, in opening the proceedings, said he believed there was no body in England which had a better claim to be the promoters of national education than the Society of Arts. It had established many successful local examinations and many of those industrial exhibitions which had done so much for science and art. The council were desirous of discussing how far the various schemes might be harmonised, and whether the common object—the education of the people—might not thus be attained. The council had drawn up the following resolutions, to which the attention of the conference would be invited:—

1. That in order to secure the education of every child in England and Wales, on which all parties are agreed, it is necessary that a department of Government, responsible to Parliament, be constituted for the purpose.
2. That such department have ample and discretionary powers to take all necessary measures for causing proper elementary and secondary education to be placed within the reach of the whole people; also to make economical combinations of existing schools; also to have direction of all grants and public funds devoted to national education; also to have charge of all national museums, galleries, &c., so that the same may be properly administered in aid of national education throughout the United Kingdom, and to appoint inspectors of education instead of merely inspectors of particular schools as at present.
3. That the means of instruction in reading, writing, arithmetic, with moral training, and, where practicable, in drawing, singing, and drill, be provided for all, and encouragement given by Government to the higher branches of general culture, science (especially that bearing on health), and art. Infant, primary, and secondary schools, colleges, and universities receiving Government aid, to be helped to act in union, as far as possible, as parts of a system.
4. No child to be hired for labour who is under a given age, and not receiving satisfactory instruction. Compulsory attendance at school to be obtained by fining employers (according to the principle of the Factory Acts) if they employ such children.
5. Industrial schools, union schools, reformatory schools, and the like, to be brought under one direction, and compulsory powers given to take and educate children of the vagrant or destitute classes.
6. Existing efficient denominational schools to continue to receive Parliamentary grants, with Government inspection for reading, writing, arithmetic, drawing, singing, and drill.
7. Each denomination to provide for its own religious teaching.
8. When additional schools or increased school accommodation appear to be wanted, an official inspector to inquire what improved arrangements can be effected in populous places by organisation and combination of existing schools, or by the adoption of a half-time, or any other system. The locality to be invited to establish schools, giving it the option to do so by a voluntary subscription, under the existing system, or by rates administered by a local board according to rules, but if the locality neglect to do so, the Government to establish the necessary schools, charging the cost of buildings and a proportion of the annual expense on the rates of the locality. Existing schools to be free to adopt this system.
9. School fees to be maintained, and to be applicable to the augmentation of the incomes of the teachers, who will thereby be stimulated and the schools kept efficient. Fees of destitute and pauper children to be paid out of the rates.
10. Existing training schools for teachers to be consolidated as early as practicable, and if need be, enlarged.
11. Parliament to give provisionally large and general powers to the Education Department, whose work, until a national system has been matured, and is in action, must be tentative.

Sir JOHN PAKINGTON, who moved the first resolu-

tion, said, though he had joined neither the League or the Union, he thought both were doing a good work. The denominational system he regarded as a clumsy contrivance, but it was too deeply rooted to be easily supplanted. He hoped the Government would not shrink from indirect compulsion, "on the principle of the Factory Acts." He doubted whether the people of England were prepared to banish religion from their schools. He held that where assistance was given by the State, an efficient Conscience Clause ought to be an indispensable condition, but at the same time he thought every child might be taught the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. Upon such principles he believed her Majesty's present Government would be disposed to act, but an efficient system could never be carried out except by a strong Government and a properly organised department. (Hear, hear.) At present there was no such departments. Neither Earl de Grey nor Mr. Forster could be considered as an Education Minister, and the Council were very seldom consulted; and, even when they were, it was to give an opinion upon some abstruse point which probably they had never considered. He hoped an Education Department would be established which would be a credit to the country. In this matter he hoped there would be no party, except the party of the millions of untaught children scattered through the country. (Cheers.)

The Rev. Canon MELVILL (Worcester), in seconding the resolution, said that whatever might be the merits or demerits of the Union and the League, they had got up the steam, and had induced the belief that somehow or other a national system of education should be forthwith established. He did not think it would be possible to keep the religious question out of view, and he did not make that remark as a member of the National Church; for he feared that some of the leading authorities of that Church were acting in a way which showed that there was danger of its becoming a mere denomination outside the national instincts and requirements. How the religious element could be introduced was, of course, a question. Mr. Dixon, and other members of the League, had stated that the Church and the home ought to take care of religious teaching, but he did not believe that that system would work well, and that it would be a simple mockery to leave religion to home teaching.

Mr. C. Buxton, M.P., in supporting the resolution, said he could not agree with those advanced educational reformers who argued for the banishment of religion from school teaching, for he believed such a course would not be in accordance with the convictions and wishes of the vast body of parents in the country. (Hear, hear.) At the same time he was of opinion that an effective Conscience Clause should be adopted. He could not agree with the Birmingham League that the whole country should be divided into educational districts, and that, whether there was school accommodation or not, the ratepayer should be bound to provide school accommodation for all the children in those districts; for it would throw such a crushing burden upon the ratepayers, now heavily taxed, that the whole cause would be damaged. It would be best to rely upon the central government to supplement local funds, rather than to appeal, except in extraordinary cases, to the ratepayers. He did not think it wise that the education thus provided should be given gratuitously; on the contrary, he thought parents might be asked to pay more even than now. It would be an insult to the working classes, and would have the effect of totally destroying the existing schools, which depended to a great extent on parents' fees. He did not believe it would be possible to apply a strict principle of compulsion upon parents, although the principle of the Factory Acts might be extended. Even that must be done tentatively, or the whole thing might be thrown back.

After some remarks from Mr. CORRANCE and other gentlemen, the conference adjourned.

Among those who, at the subsequent sitting, addressed the Conference, were Mr. Morley, M.P., Dr. Bennett, Sir John Pakington, M.P., the Rev. Dr. Butler, Mr. Bowring, M.P., Mr. Redgrave, the Rev. Mr. Cromwell, and Dean Alford. Most of the resolutions were adopted, though with some important modifications.

NECESSITIES FOR LADIES.—These are fine times when a barrister can get up in court and seriously argue that a cigar-case and a tobacco-pouch are among the possible necessities of a lady. It appeared that a county court judge and a jury had given a verdict of 20*l.* 4*s.* 2*d.* in favour of a tradesman who had supplied these and other articles to a lady who eventually left her husband's house to elope with a gentleman. The husband refused to pay, and in the teeth of the county court applied for a new trial, which the superior court has granted him. He naturally declares that the tradesman in question had no business to supply these articles, which were intended no doubt for the lover of the lady. It was rather a hard thing, said Mr. Justice Brett, for the husband to be called on to pay for another man's cigar-case and tobacco-pouch. The barrister still persisted that the things ordered were such as might be considered necessities for a lady. The Chief Justice then asked the barrister where he would draw the line? If the lady proposed to purchase an elephant, would that be necessary? The barrister drew the line at elephants. An elephant could not be necessary to a lady; but a tobacco-pouch most certainly. It is well for us men that the court decided against the barrister, else we should have all our womenkind declaring everything they ask for—if only it stops short of elephants—is a necessary of life.—*Daily News.*

Court, Official, and Personal News.

The Queen, having recovered from her indisposition, will, it is expected, leave Osborne between the 18th and the close of the present month.

Her Majesty held a Privy Council at Osborne on Saturday.

Official notice is given that the Queen will shortly hold a court, two drawing-rooms, and a *levée* at Buckingham Palace.

The *levée* and drawing-room with which the "Dublin season" is formally opened, took place at the Castle—the former on Tuesday, and the latter on Wednesday. On both occasions there was a numerous attendance.

It is rumoured that the Government will, if the business of the session permit, take the Real Property Intestacy Bill out of Mr. Locke King's hands, and adopt it as a Ministerial measure.

The *Law Times* says:—"The latest rumour with regard to projected legal changes is that a bill will be brought in immediately upon the reassembling of Parliament to abolish the separate Appeal functions of the Lord Chancellor; to extinguish the Mastership of the Rolls, as well as the Court of Error at Common Law; to create Lord Romilly a Lord Justice of Appeal; and constitute the Appeal Court of the Lord Chancellor, two Lords Justices, and one or more Common Law Judges."

It is stated that a marriage has been arranged between the widowed Marchioness of Hastings and Sir George Chetwynd, nephew of the late and cousin of the present Marquis of Downshire.

Mrs. Somerville, the well-known authoress, is now in her eighty-eighth year, and resides in the neighbourhood of Genoa, in the enjoyment of good health in mind and body. She was born at Jedburgh in 1782, and married her cousin, Dr. William Somerville, 1812.

The Admiralty have made an example of one of their *employés*, who has been caught in an attempt at bribery. One of the foremen of the Government stores at Deptford had demanded a *douceur* from one of the contractors, and, his offence being discovered, Mr. Baxter, M.P., the Financial Secretary, at once dismissed him from her Majesty's service.

In acknowledging receipt of the resolutions passed at the great meeting of the Reform Union in the Free Trade Hall on Tuesday night, Mr. Gladstone expresses his pleasure at their general tenor, and his gratitude for the weighty testimony in favour of the labours of himself and his colleagues, which had been borne by the vote of so large an assembly.

Lord Derby has been questioned by the Manchester Reciprocity Association respecting the statement published a short time since that his lordship had disapproved of the policy of the Association. The noble lord admits that he did write a letter to that effect, and he states that the opinion he expressed in it is one which he has never concealed, and which he cannot disavow.

The usual Parliamentary banquets, in anticipation of the opening of the session, were given on Monday evening—by Mr. Gladstone and Earl Granville on the part of the Government, and by Mr. Disraeli and Lord Cairns as representing the Opposition.

A deputation of Volunteer commanding officers had an interview with Mr. Cardwell on Saturday, and stated their objections to the proposed new regulations. Mr. Cardwell promised that the utmost attention should be given to the statements of the deputation, and stated that some of the points objected to would not be passed.

The report that it is the intention of the new Chief Commissioner of Works to propose the withdrawal of the sums of money spent on the flower-gardens of the metropolitan parks, is authoritatively denied.

A deputation from the Council of the British Association for the Advancement of Science had an interview yesterday with the President of the Council and Mr. Forster, on the subject of State aid to science. The deputation were not unanimous as to the form such aid should take; but they were of one mind that the present assistance was irregular, and that a Royal Commission was desirable to take evidence on the whole subject. The Ministers promised to bring the subject before their colleagues, but they expressed doubt whether, in the absence of a definite proposal from the British Association as to the form State aid should take, sufficient cause had been shown for the inquiry.

There are to be considerable changes, says the *Pall Mall Gazette*, in the War Office. The Accountant-General of the Army, Mr. William Brown, C.B., retires after a long and active service, with full pension and a knighthood. The Director of Clothing, Mr. Ramsay, retires on the abolition of his office. The present Army Clothing Department will be further reduced, and the greater portion of its work—the duties of detail—will in future be conducted at the factory at Pimlico or at the dépôt at Woolwich, the Controller-in-Chief and his omniscient department taking charge of the clothing of the army. Nothing is as yet finally decided as to the amalgamation of certain branches of the military offices at the Horse Guards with the corresponding divisions at Pall Mall. About one-sixth of the gentlemen at present employed in the latter office will shortly be invited to retire on the exceptional rates of pension which the Acts of Parliament and the Treasury minutes grounded on them allow in case of reduction. Lieutenant-General Sir Charles Wyndham, Commander of the Forces in Canada, and the hero of the "Redan," has died suddenly.

The *Echo* believes that the Naval Estimates will be laid before the House on the 21st, and that they will show a saving of 2,000,000*l.* The same journal says

that a Financial Secretary is to be created in connection with the War Department.

It is rumoured that Mr. Serjeant Dowse, M.P. for Londonderry, has accepted the office of Solicitor-General for Ireland. It is stated that his re-election will be opposed.

We regret to hear that the Right Hon. John Bright, M.P., is seriously ill, and has been ordered by his medical advisers to Scotland for change of air. He left London on Monday night.

ELECTION INTELLIGENCE.

SOUTHWARK.—On Wednesday evening there was a meeting of printers in the Velocipede Riding-school, Blackfriars-road, to consider the claims of the two candidates for the representation of Southwark. The partisans of the respective candidates met in about equal proportions, and a dispute soon arose about the appointment of a chairman. A free fight was indulged in, the windows of the room were broken, and general confusion prevailed, the people on the platform making their escape with difficulty. On Thursday Sir Sydney Waterlow made an attempt to address the Rotherhithe electors at the China Hall, but the uproar was incessant, and there was a continuous struggle between his friends and those of Mr. Odger—each party striving to eject the other from the hall. At the close, a resolution in Sir Sydney's favour was declared to have been carried, pledging the meeting to support his candidature; but he was himself compelled from fear of personal violence to remain for some time in the hall after the termination of the proceedings. Mr. Odger, at a meeting in the Dover-road, accused Sir Sydney Waterlow of sending large numbers of men to disturb the proceedings in the Blackfriars-road. He (Mr. Odger) assured Sir Sydney that this was not the way to contest the election, and he would advise him to save himself the trouble of going to the poll. On Monday, Sir Sydney in addressing his committee said his canvass brought him daily a majority of votes on the whole, although in some districts which were thoroughly Conservative, the returns were not so favourable as could be wished. Those Conservative districts were Rotherhithe and Horsleydown. At a meeting at Bermondsey on Monday, Mr. Alderman Carter, M.P. for Leeds, and Mr. G. Potter, addressed the meeting at some length in support of Mr. Odger and the representation of labour in Parliament, expressing themselves as confident of Mr. Odger's return if the working men of the borough were true to themselves.

SOUTH HANTS.—It is said that Lord Henry Scott is likely to resign his seat on account of ill health.

BRIDGNORTH.—Mr. Henry Whitmore, Conservative member for Bridgnorth, has issued his retiring address to the electors. He states that a combination of circumstances and of events which he has no power to control has led him to this decision. Mr. W. H. Foster, Liberal, is the only candidate in the field, and it is probable he will be returned unopposed.

NOTTINGHAM.—Colonel Wright has not yet resigned his seat, but his resignation is daily expected. It has not transpired whether Mr. Baillie Oochrane will contest the seat, or whether the Conservatives will have another candidate in the field. Mr. T. W. Evans is again mentioned for the Liberal interest. It is announced as not unlikely Mr. T. Paget (formerly M.P. for South Leicestershire) will come forward. From a letter received from Mr. Bernal Osborne, it is now certain that the hon. gentleman will not seek the suffrages of the Nottingham electors.

DUBLIN UNIVERSITY.—The Hon. David Plunket is to be the Conservative candidate for the vacancy in the representation of the University of Dublin caused by Mr. Lefroy's retirement.

TIPPERARY.—As the election of Donovan Rossa will soon be declared invalid, a new election will be necessary. Mr. Heron, his late competitor, is not popular, and it is thought that Mr. Butt, Q.C., will be brought forward. By the southern farmers he is regarded as the prophet of their cause, and there is hardly a county in Munster for which he would not be returned.

WATERFORD.—For this vacancy there are five candidates named—Mr. R. B. Osborne, the late rival of Sir H. W. Barron; Mr. Creone, an Irish barrister; Mr. Purcell, an English barrister; and Mr. P. J. Smith, of the *Irishman*. Mr. Purcell has withdrawn. On Monday Mr. Smith held a meeting of his supporters, and spoke at some length. He was enthusiastically received, and it is said that his canvass is progressing favourably.

STONEHENGE.—In the *Astronomical Register* the Rev. J. H. Broome, vicar of Houghton, puts forward some curious points respecting the famous Druidical remains at Stonehenge. His object is to point out the symbolising of the six days of the creation by six of the original Trilithons at Stonehenge, two of which are still standing entire,—the seventh Trilithon (the largest) symbolising the day of rest. Of this Trilithon one stone is still standing, the two others are prostrate across the altar.

A PROPOSED TAX ON BACHELORS.—A curious petition has been presented to the French Senate. The prayer of the memorial was that fathers of the greatest number of children should be invested with some new decoration, and that the entire fraternity of bachelors should be subjected to a special tax, rising in amount according to their age. One of the senators, M. Dupin, accepted the petition quite seriously, but opposed its prayer on the ground that there was no necessity for bestowing the suggested recompense.

Literature.

ALFRED THE GREAT.*

The life of Alfred the Great may properly find a place in a library for Sunday reading, for the monarch was one of the best types of that somewhat rare character, a Christian king. Kings enough we may find who have secured for themselves a reputation for piety by their zeal against heresy or their devotion to the cause of the Church, but whose religion unfortunately did little either to ennoble their own character or to make their rule a rule of truth and righteousness. One who is not a Christian and a king, but a Christian king, his whole life and administration pervaded by the true religious spirit, holding his sceptre as a trust from God for the good of his people, and wielding his power, therefore, under the deep sense of the responsibility thus involved, is a much less frequent appearance in history. Alfred was one of this small class. His religion was not wholly free from the taint of the superstition of the age, but there was a simplicity, a manliness, a practical character about it which has left its impress on his whole life. To those who know anything of the bent of Mr. Hughes' mind, it will not seem wonderful that Alfred should be just the hero to attract his sympathy; and to those who have read his "Scouring of the White Horse," it is scarcely necessary to say that he has that familiar acquaintance with the scenes and incidents of the story which fit him for telling it with effect. "Born in Alfred's own county, and having been from childhood familiar with the spots which history and tradition associate with some of the most critical events of the great King's life," he has that enthusiasm in his subject which gives freshness and beauty to his narrative, which is as interesting and attractive as the story of a good and noble life, full of vicissitudes and exciting events, and rich in opportunities which were wisely employed, could be made. It is not only a readable but a thoroughly spirit-stirring book, which will be enjoyed by those who are not so deeply imbued with the spirit of Carlyle's philosophy as the author, and who may esteem some of the more eloquent flights in which he occasionally indulges as deformities rather than beauties.

Mr. Hughes does not estimate Alfred too highly when he says that he "has learnt to look upon the Saxon king as the true representative of the nation in contrast to the great Caesar, so nearly his contemporary, whose aim was to weld together all nations and tribes in one lifeless empire under his own sceptre." His life was spent and his deeds done in so narrow and contracted a sphere, there was such an absence of show and glitter about his whole course, that at first sight he may appear to disadvantage by the side of one who commanded great armies, subdued kingdoms, and filled the whole world with the fame of his deeds. But a more careful survey corrects the too hasty judgment, which would award the palm of greatness to the magnificent Emperor instead of to the modest, simple-minded, unambitious King who was striving to do his duty. With the fear of God in his heart, he sought to advance the highest interests of his people as a fulfilment of the solemn obligation he owed to Him from whom his kingship was derived. He was a hero in time of war, and Mr. Hughes tells us with great vividness the old story, to which he has given the charm of novelty, of his struggle against the Danes, for the deliverance of his kingdom from their yoke. But his warlike deeds were the least of the services he rendered to the nation. To lift it up out of the barbarism in which he found it, to teach it the value of wise and righteous laws, to institute a system of finance which would meet the necessities of the State without pressing heavily upon the people, were among the chief objects of his administration, and we learn here with what wisdom and completeness they were carried out. Englishmen may well be proud of him, and the interest is deepened by the closeness of the ties that still connect us with that England of a thousand years ago. "At the threshold we are met with the fact that the name of his birth-place, 'Wanating (Wantage), of the shire in which it lies, Berroc-shire (Berkshire), of the district stretching along the chalk-hills above it, Ashdown; of the neighbouring villages, such as 'Uffington, Ashbury, Kingston-Lisle, Compton, &c., remain unchanged.' Even in the language of the region there is so much of the old times that 'the writer, when a boy, has heard 'an able Anglo Saxon scholar of that day main-

tain that, if one of the churls who fought at 'Ashdown with Alfred could have risen from 'his breezy grave under a barrow, and walked 'down the hill into Uffington, he would have 'been understood without difficulty by the 'peasantry.' The unity which thus marks our history, disturbed only for a time by that Conquest which issued in the absorption of the conquerors, gives an enduring interest to the records of that distant period which they are never likely to lose, while they find writers to reproduce them with the same skill as Mr. Hughes has shown. We do not so much admire the Carlylean politics to which he sometimes gives utterance, and against some of the expressions of which, if it did not seem too contemptuous, we should be inclined to write, "Bosh." Of the restlessness and ferment that prevades society, both in our own country and elsewhere, at present, there can be no doubt, and as little that our people want good government, and are determined, if possible, to have it, but as to that cry for a God-made king, to which we are told Mr. Carlyle, "the teacher, prophet, seer—call him what you will, first gave voice in our day," and which "has been going up from all sections of English society 'these many years, in sad, fierce, or plaintive accents," we confess we have not heard it. The people want righteous rule, but they are learning to trust for it to themselves, and in seeking after this they are acting much more wisely than if they were to set up a vague unmeaning cry for a king who should be "in real sympathy with the masses." There must always be rulers, and those rulers only rise to the conception of their work to whom "righteousness is the girdle of their loins, and 'faithfulness the girdle of their reins"; but we know not where the power to choose such rulers is to reside, but in the people themselves. The theory of kings *de jure divino*, has certainly not worked so well that we should desire to see it more fully carried out. Democracy, says Mr. Hughes, means for English people "an equal chance for all; a fair field for the best men, 'let them start from where they will, to get to 'the front, a clearance out of a sham government and of unjust privilege, in every department of human affairs." But if sham governments are to be cleared out, true and wise ones must be installed, and thus Democracy becomes Government by as well as for the people, and it is to this that modern society appears to us to be rapidly tending. The idea of order, the sovereignty of law, the submission to the ruling powers will need to be not less definite and complete under such a system than under Caesarism itself.

MR. BALDWIN BROWN'S NEW BOOK.*

Mr. Baldwin Brown has a true idea of the function of a Christian minister. He would bring the power of the Gospel to bear on all the relations of life, find in its teachings the solution of all the problems by which society is agitated, and gather from its motives the power which shall inspire men to lead truer and nobler lives. Some of his former expositions of practical Christianity have been extremely successful, and another volume of the same character now before us is not less so. It has been written mainly, though not exclusively, in view of the "difficulties and temptations of 'young men of business in this age which is so 'intensely devoted to commercial pursuits," but it has lessons profitable and helpful to all who desire to fashion their lives on the principles of the New Testament. The subject chosen is of the highest importance, and one which Mr. Brown is thoroughly qualified to treat effectively. He thinks for himself, thinks clearly and vigorously, and knows how to put his thoughts in the most incisive form. The mere conventional ideas and phrases of the religious world have no hold upon him, and he is never more happy than when analysing some of them, and showing their utter fallacy and weakness. He takes comprehensive views of the work which Christianity has to do in the world and for the individual man, and he sets them forth with great attractiveness and beauty. He writes with great force, the force which is the result of strong conviction, the natural manifestation of an earnest nature. His readers feel that they are in the hands of a true man, who feels that he has a message to deliver and desires so to deliver it that it may produce its legitimate effect. He writes not as one who has surveyed life's battle from a distance, but as one who has had to face its perils and pass through its struggles himself. High intelligence, great candour, deep-toned earnestness, anxiety to understand the position

of other thinkers and do full justice, a lofty conception of what Christianity ought to do in a man, and anxious effort to rouse him to follow after it; these are the leading characteristics of the volume before us. Dealing with questions of the hour that every man has to meet, and treating them with originality and power, it must interest as well as profit a considerable class. To young men its voice should be as a trumpet call rousing them to conflict and labour, setting before them the possibilities of their lives, inspiring them with a hatred of all that is base and mean; teaching them to regard religion in a very different light from that in which it is presented by those who expect to meet the anxious inquiries of their souls by mere platitudes, which give at best but an imperfect and one-sided conception of what the Gospel is; reminding them of the Divine purpose which is to be worked out in their lives, of the Divine presence and help promised them in their struggle for its fulfilment.

The first chapter is devoted to an exposition of the fundamental maxim of life, and contains the key to all that follows. Trust in God, a quiet rest in His grace, and the power which is to help a man "to inspire him so to live that 'hell with all its rout of dreads and horrors 'may be for ever beneath his sphere," is to be at the foundation of all wise life-building. Till a man sees himself as God sees him, and aims at what God means him to become, he has failed to grasp the true idea of life. In the realisation of His presence, in the recognition of His wise and perfect will as his law and guide, in the losing of himself in God, he prepares himself for a course worthy of his nature and fitted to secure his blessedness. The idea, of course, is not new, but it has a freshness in Mr. Brown's mode of treatment. Instead of being a "cant word; a cantus droned out with professional dulness by the champions of Church parties," which, "when men hear, they give a 'sigh of weariness," he shows that grace is one of the most precious words in the Bible, a secret strength, a fount of consolation, and that there is nothing the age so much needs as a thorough well-grounded faith in grace again. His great aim is, therefore, to rescue it from being a mere piece of technical phraseology, and develop it in all its breadth and significance. We can quite understand that to many theologians the exposition will be anything but satisfactory, but it is no part of Mr. Brown's business to meet the demands of such gentlemen, who are far more anxious that a book should be able to abide the tests of their orthodoxy than that it should have a power to move human hearts. Theological teaching, indeed, is not the object of these chapters, but rather the exertion of an influence which shall kindle the truest ambitions in the heart, and point out the way in which they are to be realised. There are many illustrations of the spirit and tendency of the book which we should be glad to give, but we must confine ourselves to one or two. Where could there be wiser advice for young men put in more forcible and telling style than this?—

"Make God your fellow as you step forth into life's arena, or tread the sands of the wilderness path. Hear what 'the grace of God, which hath appeared unto all men,' declares. Every burden, every difficulty, every danger, the whole pressure of the strain, has been measured by One who loves you with an infinite tenderness, and all has been ordained in view of the eternal blessedness, the glorious celestial estate, which He intends you shall win by it, and which He undertakes, unless you are resolved that you will not have it, to assure. This is what the Gospel call and the Gospel discipline mean. Leaving the world, sacrificing the world, treading a steep, difficult, and perilous path, with sheer precipices on either hand, is the view which only the faint-hearted take of it. To leave sin, to leave the devil, to leave all that makes hell, and to tread the path where heaven's sunlight glows and flushes, where flowers of heavenly tint and fragrance bloom, where the footsteps of the angels gleam as the dew drops flash in the sun, and where the glory brightens as you climb, is the call of the Gospel of grace, which whose hears and obeys, hard as life may be, stern as its conditions may seem, is blessed. 'It is a good thing that the heart be established by grace.' Good that it lay this gracious doctrine down as a fundamental principle, a corner-stone on which to build the main pillar of the edifice of life. That God is not a Master who has set you a task, who watches with stern though just eye how it progresses each moment, and who marks the failures in His book with a view to the future; He is one who stands with you under the pressure and bears the chief strain of it, who goes with you through the pilgrimage and faces first the perils and difficulties of the way, who is your brother, born your brother for this adversity, that it may not crush, but save you, and whose interest is far more profoundly concerned than even your own, in your brave bearing, your joyful progress, your glorious and crowning victory at last."

In speaking, in the chapter on "Self-Culture," of the hostility to Christianity manifested by a class of thinkers of whom Mr. Matthew Arnold is the most distinguished example, Mr. Brown speaks with great freedom and candour. There are some who may think that he has made too many concessions, but we believe ourselves that

* Alfred the Great. By THOMAS HUGHES, M.P. Sunday Library, Vol. VIII. (London: Macmillan and Co.)

* Christian Policy of Life. By J. BALDWIN BROWN, B.A. (London: Elliot Stock.)

the only effectual way of dealing with the error that is in such representations, is first to admit any truth which there may be in them. We certainly cannot accept the conclusions to which the Apostles of Culture would conduct us, but it is impossible to close our eye to the narrowness that has marked the conceptions of Christianity that have prevailed in most of the churches, and which has provoked the opposition which we at present witness. Most thoroughly do we agree in the following pregnant sentences—

"The Church has simply herself to thank if thoughtful scholars hold the Gospel to be inimical to culture, and pray to be emancipated from theological formulae and lines of thought, that the mind may be free to expand, and may grow strong enough to discover and possess the truth. Paul speaks of the 'Spirit of power and of love, and of a sound mind.' We have cast it out and have enshrined the spirit of fear in its room. From the old Egyptian anchorite in the desert, whose filth was his glory, who feared nothing so much as human beauty, except pure water and wholesome bread, to the modern English Evangelical, who fears nothing so much as free commerce with all good, beautiful, and pleasant things in the world of art, literature, and human society, it is the 'touch not, taste not, handle not' gospel which men believe and over which they pore. We defy Paul, and the master from whose lips Paul learnt the gospel of culture and freedom which he preached. The spirit of fear possesses and enslaves us. Saving the soul, as we are pleased to call it, we rob the soul of everything which makes it worth the saving. Keeping ourselves from the world, as we phrase it, we turn God's great universe into a dreary and howling waste. I do not wonder that these apostles of culture see with bitterness of soul that culture and our Christianity are in fell antagonism. I only wonder that they do not see further, with that vaunted eye of theirs, that we have lost the spirit of power, and love, and a sound mind, which was the vital breath of Paul's Christianity; and that both he and the Lord, whose mind he declared strove strenuously against that narrowing, enslaving tendency of religionists, which everywhere and in all ages turns truth into creeds, law into commandments, warnings into prohibitions, and life into a weary preventive service against the devil. Would that the apostles of culture would open both eyes to take in the whole scope and aim of the Gospel, and to estimate what Divine arts of self-culture, of human culture, are needed to fulfil even this one apostolic exhortation, 'Yield yourselves unto God, as though alive from the dead; and your members as instruments of righteousness unto God.'"

Out of the cry for culture and freedom will come good. Instead of regarding it with apprehension, Mr. Brown hears it with hope. "It is the Gospel asking to be neither yours nor mine, neither Protestant, nor Romanist, neither Nonconformist nor Anglican, but simply Christ's." We wish we could follow our author through the great variety of subjects that come up in the course of these valuable essays, but those who value independence of mind, clear and careful thinking, wise and suggestive practical counsels, eloquent utterances on the greatest problems which stir men's hearts, will not fail to get the book for themselves.

BRIEF NOTICES.

The Light of the World. An Essay. By AUGUSTUS S. WILKINS, M.A., Professor of Latin in Owen's College, Manchester. (London: Macmillan and Co.) Mr. Wilkins' Essay gained the Hulsean Prize of 1869. Its object is to "evince the truth and excellence of the Christian religion" ethically; the subject proposed being, "The Characteristic Distinctions of Christian and Pagan Ethics." It is both a scholarly and a devout production; full of sympathy with the excellences of Pagan Ethics, and of that appreciation of its defects which only sympathetic study can give. Mr. Wilkins devotes considerable space to the ethical systems of Plato and Aristotle. He also dwells on the moral teaching and influence of the later Roman moralists, Seneca, Epictetus, and Marcus Aurelius. His examination of them is especially timely; for the estimate of men and schools follows the fashion, and it is fashionable just now to exalt them to the depreciation of Christ. Mr. Wilkins points out the defectiveness of their systems, and the unique place held by Christian morals. We commend this book to ethical students and to Christian apologists. The morality of the Gospel will ever be its stronghold of defence. We must not omit to notice an act of courage on the part of Mr. Wilkins. He subjects the partial and somewhat feeble assault on the morality of the Gospels in Mr. Mill's Treatise on "Liberty," to a searching criticism, and corrects some of its errors.

Who is He? An Appeal to those who regard with any Doubt the Name of Jesus. By S. F. SMILEY. (Sampson Low, Son and Marston.) There is a true art in book-making. Here is a dainty little book, which by its sheer prettiness, may almost compel a purchase. It is just such a morsel as one would wish even upon a slight pretext to slip into the hands of a friend. How much better this tiny volume in limp cloth covers, than the paper-covered pamphlet of the same price, with perhaps the same amount of reading matter in it, and an almost certain prospect of going the way of newspapers and loose papers in general. But this book is even more choice inside than outside. The question "Who is He?" relates of course to Jesus Christ. The author gives an answer to this question in thirteen short chapters, which are largely written in the language of

the Book itself. The opening chapter, which is, with one exception, the longest of the series, is preparatory to the rest, dealing with the authority and the authenticity of Holy Scripture; showing what the Revelation is designed to teach, and the nature of the evidence we possess that it is a Divine revelation. The twelve succeeding chapters are intended to show, and do show, mainly upon the testimony of the written word, that Christ is "Creator," "King," "Judge," "Saviour," "Son of Man," "The Lord our Righteousness." The claim of Christ to the adoration of man is set forth in words, which are all the more winning and powerful, because of the restraint which the writer imposes upon himself. There is beseeching earnestness in his speech, but it is always appropriate, never simulated nor even readily resorted to. The following quotation from the twelfth chapter will perhaps indicate better than a further description, the simple, yet chaste and forcible style of the writer:—

"Who is He, has thou asked? Almost may it be said, with such a record setting forth His glory, and proclaiming Him with all the accordant voices of His witnesses: 'Thou hast both seen Him, and it is He that talketh with thee.' Oh, that there may indeed have been, while we have thus communed together and reasoned, another drawing nigh, as He did to His two disciples of old, Himself opening the Scriptures! Till thy heart like theirs has burned within thee, till thine eyes have been opened and thou hast known Him; yet not as then to vanish out of thy sight, but to hold thine eyes henceforward, 'Looking unto Jesus, the Author and Finisher of thy faith.'"

"For in this Gospel of Christ there is set before us no mere theory, no cold and dead abstractions, but an adorable Person; and we are shown the actual relation existing between each believing soul and an everlasting Saviour. To one who has been brought into this blessed union with Him, there is no room for doubt. The evidence of the Scriptures and the witness of the Spirit, the exact supply of all our felt needs in the all-sufficiency of His grace—these make the realities of faith as sure, though unseen, as are the things that are seen. When the soul has learned to believe in Jesus and to love Him, it can trust Him for all difficulties."

A Saviour for Children; and other Sermons for Little Folk. By JAMES DUNCLEY. (Partridge and Co.: Yates and Alexander.) The only fault we have to find with this most excellent book is that it is too expensively got up. Mr. Duncley has a rare aptitude for the work of teaching young children the fundamental truths of Christianity. That he loves them dearly, is evident in every chapter; and he does not fall into the common error of over-burdening them with exhortations to self-examination and abasement. On the other hand, nothing could be plainer than the terms in which he speaks of Jesus Christ, and of the need that even children have to yield their hearts to Him and seek His salvation. The colloquial style which the author adopts is suggestive of a Sunday-school address, and it would be difficult to find a better model for such services than each one of these little sermons furnishes. At one-fourth of the present price, this book ought to circulate by thousands.

The Canterbury Tales and Faerie Queene: with other Poems of Chaucer and Spenser. Edited for popular perusal. By D. LAING PURVES. (Edinburgh: William P. Nimmo.) The student of literature and the fastidious bibliophile will be repelled from this volume by the care the editor has taken to prepare it "for popular perusal." The "Faerie Queene" is only partly contained here, Mr. Purves having given of "the less interesting and more mechanical passages," only "a condensed prose outline," thus compressing the poem into "two-thirds of its original space." We are, however, by no means sure that the editor is not right. Spenser's length and tediousness deter many readers from him; and if Mr. Purves shall succeed in winning readers of this abridged edition who would have thrown down the complete poem in weariness, his good judgment will be vindicated. Chaucer's poems are printed entire, but Chaucer is not tedious; allegory fatigues, but life-pictures never do. We do not think it a good plan to give the glossary in foot-notes instead of at the end. It makes the glossary almost useless to the student, and we doubt if it is any saving of time to the "popular reader."

The Works of Tobias Smollett. Carefully Selected and Edited from the best Authorities, with numerous Original Historical Notes, and a Life of the Author. By DAVID HERBERT, M.A. (Edinburgh: William P. Nimmo.) Smollett may almost be called the father of modern English novel-writing; at least, he and Fielding divide that honour between them. Mr. Nimmo could not but have given him a place in his "Library Edition of Standard Works." We have here the three novels, "Roderick Random," "Peregrine Pickle," and "Humphry Clinker," together with the "Regicide," the "Reprisal," and some poems. It is to the three novels that Smollett owes, and long will owe, his fame; they can be read again and even again with pleasure. This edition of Smollett is worthy of being placed on the library shelf side by side with Mr. Nimmo's edition of Swift.

The Snow Queen. By MAGGIE SYMINGTON. (London: James Clarke and Co.) The "Snow Queen" (we fail to understand the meaning of the inverted commas in the title), is a miserable attempt at story-writing. The conception of the story is grotesque, the characters can scarcely be said to be conceived at all, and the passages of Scripture here and there introduced give only a wash of religion, not a religious tone, to the tale.

Miss Symington adds another to the list of authoresses whose idea of manliness is such as men would scorn. The conduct of the hero of this story men would regard as dishonourable, and his treatment of the heroine at times as inconsiderate and unmanly. But Miss Symington can scarcely be expected to succeed where Miss Brontë and Miss Mulock failed. We would recommend the authoress of the "Snow Queen," if she writes again, to keep an English dictionary and an English grammar near her for reference.

Eden and other Poems. By G. WASHINGTON MOON, F.R.S.L. (London: Hatchards.) There are many very pleasant verses in this volume—verses with much tenderness and some poetic feeling; there are also lines, phrases, and sometimes poems that are essentially prosaic. It is strange that a man of taste should have published in a poem such a line as this we have italicised:—

"His mind conceived, and powerfully expressed
Both stern and gentle passions of the human breast."

There are in the volumes many expressions which, like this, indicate rather the analytical gaze of the critic, than the intuition of the poet. Occasionally, we have noticed also, metrically or rhythmically, defective verses. Mr. Moon is not happy in his longer poems, the strain on his creative faculty is too great; but some of the shorter poems are very beautiful. We might almost say that the poetic value of the poems is in inverse ratio to their length. Before quoting three verses which, we are sure our readers will enjoy, we have to add that a spirit of profound and unaffected piety pervades the whole volume.

"A SONG TO MY BELOVED."

"Arise, my love, my fair one, and come away."
Song of Solomon ii, 13.

On the hills there still are traces
Of the winter's snow and sleet;
But around in sheltered places
Flowers are springing at my feet.
In the clear blue sky above, dear,
And on earth sweet smiles I see;
But without thy smiles of life, dear,
Spring is winter still to me.

In the east the morn is breaking,
And the shadows flee away;
And the closed flowers are waking
'Neath the gentle beams of day;
And their blushing leaves unfold, love,
And their bosoms they lay bare,
That our fond eyes may behold, love,
Honied thoughts that nestle there.

O, arise then, sweetest, dearest,
And thy smiles of beauty bring;
And we'll wander where thou bearest
In the woods the love-notes ring,
From the birds in spring's green bowers
And, in worship at thy feet,
I will lay the choicest flowers—
Sweets, beloved, to the sweet."

Walpole, or Every Man has His Price. A comedy in rhyme in three acts. By LORD LYTTON. (William Blackwood and Sons, London.) It seems almost trifling with our readers to speak of the versatility of Lord Lytton's genius; and yet we are forced to do so, for it is his versatility, above all things, that this comedy evinces. He has been able to acquire an easy and a moderate excellence in many departments of literature, without acquiring a very marked superiority in more than one. Almost any reader who takes up "Walpole" will enjoy it, and will probably read it through at a sitting. If, however, he should be called away from its perusal, he will have no difficulty in laying down the book, and possibly may not care to take it up again. A "comedy in rhyme" is an experiment; as an experiment in a new line, this is clever; but its dramatic value is not great. The plot is ingenious, and a good deal of *bonhomie* appears in the play, with also a little sprightliness; but, as a whole, it appears like nothing more than an ebullition of literary sportiveness.

The Fortnightly Review. February. (London: Chapman and Hall.) Three of the articles in the *Fortnightly* are on questions of the day. One, by Mr. Herman Merivale, on "The Colonial Question in 1870," is careful and discriminating. Mr. Arthur Hobhouse writes briefly on "The Forfeiture of Property by Married Women," putting forcibly once more the absolute necessity of legislation to secure rights of property to married women, for the sake of poor women who cannot afford marriage settlements, and who may perhaps not wish a magistrate's order of protection, or whose case may not fall within a magistrate's jurisdiction. Mr. Seebohm concludes his series of thoughtful papers on "The Land Question" by considering "The Severance of the English People from the Land." This he considers due to the development of our manufactures, and he does not regard the lack of peasant proprietors in England as a thing to be deplored. The severance of the English people from the land "has set some of them free to pursue other and more lucrative callings, some of them to pursue their hereditary agricultural calling as farmers in England, or land-owners elsewhere, under better economic conditions than otherwise could have been theirs." Mr. Seebohm desires to see a yet more thorough application of commercial principles to the land question, and regards it as good economy that the land, the capital, and the labour should be severed. He also looks on large farms as economically superior to small ones, and expects that "the application more and more of commercial capital and machinery and division of labour to Irish farms

"may act as a sort of flux in the dissolution of small Irish holdings as it did in England, and so, by a silent process, without confiscation and without injustice, sever more and more of the Irish people from the land." The editor has a second and concluding paper on "Condorcet," in which his labours, as a pioneer of the science of sociology, are recognised. There are also a poem by Mr. Algernon Swinburne, a short and somewhat slight though able notice of "Jane Austen," by Mr. P. E. Kebbel, and another of those catalogues of improbable events which constitute the instalments of Marmion Savage's novel, "The Woman of Business."

The Origin of the Seasons, considered from a Geological Point of View. By SAMUEL MOSSMAN. Author of "China, Its History, and Institutions, &c., &c." With a Map and Diagrams. (London: William Blackwood and Sons.) Mr. Mossman propounds an altogether new theory to account for the seasons; a theory which he deems sufficient to explain not only the phenomena of the present seasons of the earth, but also those geological successions of heat and cold revealed in the tropical and Arctic flora and fauna, specimens of which are met with abundantly in the fossils of what are now temperate climes. His theory is that "internal volcanic forces, acting with tremendous violence on the external crust, drove the earth from its normal position in the ecliptic, causing various degrees of obliquity between that and its equatorial plane," and that "these external changes in its configuration and rotation have probably brought about vital alterations in the atmosphere, which, under the influence of the solar heat, were the origin of the seasons." Mr. Mossman argues with some ingenuity, and a good deal of care in the collection and arrangement of his facts, but often with strange inconsequence, and with an entire overlooking of any other facts than those which favour his supposition. Few will be found to agree with him that the laws of gravitation render possible that alteration of the earth's position in the ecliptic from internal volcanic forces which he postulates. In the third part of his treatise, Mr. Mossman adduces arguments to prove that the composition of the air is just the same in the Southern as in the Northern hemisphere. Page on page is devoted to arguments on this point which Mr. Mossman exalts into prime importance. Yet, although, as he tells us, he was resident some years in the Southern hemisphere, he neither himself put his notion to the test of actual analysis of the atmosphere, nor secured the help of any analytical chemist to do this for him. Of course, this is a question which only actual analysis can solve, and which it would solve decisively. One sentence on this subject, written by Mr. Mossman, has struck us with amazement. Speaking of the accepted notion of the uniform composition of the atmosphere, he says:—"This is the point for investigation, which no analyst has satisfactorily determined; consequently we are at liberty to suggest the probable changes that may have occurred in this branch of what we will term *Geological Meteorology*." In plain words, Mr. Mossman avails himself of the absence of information to guess. A more signal instance of the lack of the scientific spirit in a scientific treatise we have not met with; and it is just this inability to appreciate the requirements of scientific evidence and proof which is the conspicuous defect of the volume.

THE QUARTERLIES.

The *Quarterly Review* is in full vigour, and gives us a number of sterling merit, though, as we pointed out last week, it has an article which must ultimately damage its own character. The writer on Lord Byron has had access to documents of great importance in the unfortunate controversy which the wanton assailants of Lady Byron have provoked, and the *Review* may appear for the time to gain some prestige from the authority with which it is able to speak, but the uncompromising and violent partisanship into which it has been betrayed on this subject will not increase its moral influence, but will, on the contrary, lower its reputation in the circles where it might reasonably look for the most hearty support. Is it because Lord Byron, whatever his faults, was an aristocrat, that his cause has been so eagerly espoused by the Tory press? A more mistaken policy, we are satisfied, was never pursued, for though at present, for reasons on which we do not need to dwell, it has a certain popularity, when the heated passions of the hour have died away, and the public mind has returned to a calmer state, a true estimate will be formed of the journal, which in its eagerness to whitewash the author of "Don Juan," finds excuse for him in the pecuniary difficulties which immediately followed his marriage—he being "wholly unfitted by temper and habits for the matrimonial tie," and concludes its appeal on his behalf by asking, "What wonder, again, if he occasionally sought relief in dissipation, or in what a wife or sister might be excused for terming 'profligacy'?" On the ethics of such teaching we make no comment. We can only hope that the writer has been carried away by the strength of his feelings, and his determination to crush Lady Byron and Mrs. Stowe, and has not himself realised the danger of suggesting such apology for flagrant vice. We gladly turn from the article on Mrs. Stowe to the other papers of the number, for though, of course, those which treat on political questions are not

in harmony with our views, they are able expositions of a policy which has very powerful supporters, and which is so thoroughly in sympathy with a strong traditional English sentiment, that it needs to be continually watched and resisted. The paper on the "Irish Cauldron" is a vigorous manifesto of this decided Toryism, more restrained and moderate than it would have been even two years ago, and so far indicating that even Toryism cannot wholly escape the influences of the times, but still sufficiently pronounced. As might be gathered from the title, the writer gives the most appalling account of the state of Ireland, crowding every story, true or false, that has found its way into the public journals, into his long and dreary catalogue of crimes, and drawing from the whole an argument in favour of fresh measures of coercion. The Government are blamed for supineness, and called upon to do now what they ought to have done two months ago, suspend the *Habeas Corpus* Act, and keep it suspended till the "promised land law shall have been passed and brought into active operation." We have no desire to screen or excuse the atrocities that have been committed in Ireland, although we believe that in many cases the reports we have received of them have been highly coloured, and although we are all the less disposed to place implicit confidence in them when we find the writer before us quoting, as if it had never been contradicted, the story that the victim of the horrible Galway murder was killed merely because he had outbid competitors in the price of eggs. Still the state of things is bad enough, and we feel as strongly as the reviewer that "the country must be governed. Agitation must be controlled, sedition must be quelled, life and limb and property must be protected, and crime must be punished at all hazards and by whatever means shall be found requisite." The Government must feel this more strongly than any one else, but they deserve to be honoured for their unwillingness to adopt exceptional measures, and certainly they will not be more disposed to listen to the sort of advice given them in this article when they find that the view of the writer, and we suppose of the party he represents, is that "Ireland, except in the quietest times, cannot be governed solely by constitutional forms or on constitutional principles." In dealing with the land question the reviewer, though "by no means wishing it to be inferred that no fair or beneficial solution can be discovered or contrived," but quite the contrary, contents himself with condemning every proposal that has been made without suggesting any alternative. It is something, however, to find that Toryism, while discrediting all the statements of the tenants' grievances that have been put forth, admits that there is some difficulty to be dealt with. The paper on "Papal Infallibility" is clever and elaborate, and puts some of its points exceedingly well. The writer's arguments, it appears to us, would carry him further than probably he would be prepared to go, and condemns institutions he would be anxious to defend. In exhibiting the full consequences of the dogma, in showing that in one aspect it involves a claim to inspiration, in summing up the historical objections to it, the development of the political results of its full admission as an article *de fide* by the Roman Catholic world, the article is able and valuable. Archbishop Manning will hardly care to be described as "the first prelate in England, since its Anglo-Saxon conversion, of sufficient depth intellectually and illumination spiritually to discover and formulate the omnipotent dogma by whose magic influence Christians are to be obliterated from all doubts henceforth, and enabled, at the trifling cost of a letter by post, to insure themselves against every possible error on every conceivable subject." As little will he relish the catalogue of Papal errors and contradictions which furnish so strange a commentary on the claims of Infallibility, some additions being made here to the sufficiently long list already supplied by "Janus"—one of the most striking being the declaration of Urban VIII., who, after referring to the conduct of his predecessors in relation to Queen Elizabeth and others, adds, "We yet bewail it in tears of blood. Wisdom doth not teach us to imitate Pius V. or Clement VII." But one of the strongest points made, however, is the proof that is given that even in relation to the doctrines to which Roman Catholics themselves attach most importance, individuals and not Popes have been the chief teachers. Athanasius the Deacon, not Silvester the Pope, "indoctrinated society with those orthodox readings of Scripture by which Arianism was refuted"; Eusebius, a layman, was the first to point out the errors of Nestorius; Paul and Antony were the first to set forth the virtues of the ascetic life; while the founders of the great monastic order were Benedict and Francis of Assisi. In every case the Popes were only followers. Unkindest of all—"Benedict XIV., nobody doubts, could have written a dozen Syllabuses in as many sittings without even the help of an amanuensis. Pío Nono, nobody believes, could have written the Syllabus of 1864 in his best days uninspired by others." On "New Zealand and Our Colonial Empire," the *Quarterly* indulges in that vague Imperialist talk which catches the fancy of a certain class of Liberals, but the real point of which it is so difficult to discover. There is one satisfaction. It is clear that this colonial question can hardly be used for the purposes of party, for Tories are as deeply committed as their opponents on most of the points at issue.

In one of the reviewer's complaints we sympathise. There has been too much carelessness in the appointment of colonial Ministers, without regard to their special aptitudes for the position, though we differ from him entirely in his views of Lord Grey and Lord Granville respectively.

The *Edinburgh* also deals with the colonial question in an article which should be read along with that of the *Quarterly*. It shows that there is, at all events, another side to the question, and brings out the differences of opinion between the rival schools in colonial politics with great judgment and fairness. As might be expected, it adopts Lord Granville's views, and in an able notice of Sir Charles Adderley's recent volume shows how completely he has accepted the principles which have drawn down the condemnation of the *Quarterly*. The paper considers separately the case of the different classes of colonies, and expounds with great clearness the course which the most enlightened politicians of our day are desirous to pursue towards them, vindicates the much assailed policy of Lord Granville in New Zealand as right to the tax-paying classes in this country on the one side, and in harmony with the true interest of the colony itself on the other, and anticipating without any anxiety the complete independence of the States we have founded, indicates the kind of relations which ought to subsist between them and the mother country. Without any desire to terminate prematurely the union at present subsisting, the writer properly insists that "it depends on the manner in which this union is understood and maintained, whether it can or ought to be perpetuated." The two articles give a very complete view of the case, and may be studied with advantage by those who desire to follow with intelligence the discussions sure to arise on the subject. Of course the "Irish Land Question" forms the subject of an utterance by the *Edinburgh*, which shows that the party it represents are prepared for considerable changes. One of the most significant features both here and in the *Quarterly* article is the kind of reference made to Mr. Bright's scheme. The Liberal Reviewer expects more from its adoption than his Tory rival, but both agree that it has in it nothing revolutionary, and that it may be adopted with perfect safety, whether it be acted upon extensively or not. Granted that it may involve a departure from the strict principles of political economy, and that it may be open to the objection that only a few can derive immediate benefit from it, it would, says the *Edinburgh Reviewer*, "be worthy of consideration whether there might not be an actual economy in guarding the peace of the country with the aid of a purchased peasantry rather than of a salaried police." A very interesting paper on "London Topography and Street Nomenclature" relieves the more solid articles. The view of the growth of the metropolis is well done, many of the details given are curious and amusing as well as instructive, and most of the criticism on our street nomenclature is fair enough. Still, when the writer protests about the "silly affectations of the Colonnade, the Lawn, the Parade, the Cedars, and the Sweep," and tells us that "within the radius of the postal districts of the metropolis, convenience alone should require the abolition of these bombastic symbols of the *rus in urbe*," we though agreeing in the general, feel that his censure requires some qualification. For example, we know a spot called the Sweep, or Lavender Sweep we believe it is, within the limits described, where there is as beautiful a rural walk as could be desired. Why should it give up its old and expressive name because the metropolis has stretched out to it and threatens speedily to absorb it? We believe there are more of such spots still to be found within a radius of four or five miles from St. Paul's than strangers would suppose. "John Calvin on Church and State" forms the subject of an able article which, though it paints the conduct of the Reformer to Servetus in the darkest colours possible, gives, on the whole, a just idea of his power and his work. There are other papers of considerable interest, not the least attractive of which is that on the "Pre-Christian Cross," but it is impossible for us to notice them separately.

The *North British Review* lacks life and popularity. All its articles are exceedingly well done, full of information, sure to have attraction for the student, but there is a lack of the popular element. Probably, however, it aims at appealing to the more select class of readers, and if so, it has done its work well; discussing great questions scientifically, and contributing thus to the formation of sound views relative to them. It is impossible to read such papers as we have here on the "Origin of American State Rights," on "Decentralisation in France and Prussia," or the "History of Irish Land Tenures," without feeling that we have got most valuable help to a thorough understanding of some of the most important questions of the day. In the latter a few brief but pungent sentences point out evil results which have followed from the action of the Encumbered Estates Court, "in continuously supplying the old tenants with strange and changing landlords who know nothing of their ancient rights and customs, and rack-rent them or expel them." "Under that system, and authorised by its 'ejectment code,' devastations have been committed which exceed the transplants of Cromwell in magnitude, and in the cruelty of their attendant circumstances, and far surpass them in the amount and persistence of hostility

"they have evoked." The language is strong, but all accounts agree to the unpopularity of these new landlords, for whom, nevertheless, something is to be said. The remedy lies in the introduction of a new system. The "Repentance of the Tory party" is dealt with in a thoughtful article, in which the career of Mr. Disraeli and his relation to Toryism are sketched in a masterly style, and in which the mistake of the party he leads are very fully pointed out. The good advice tendered them is not very likely to be taken, for one of the worst features in their present position is the uninstructed "stupidity" which is so manifest in Lord John Manners and others who aspire to be their leaders, and who seem to exercise an influence over them denied to men of broader views. "Autobiographies" are the topic of a pleasant and instructive literary paper. "Swift" is sketched by one who, without being an undiscovering admirer, gives the witty Dean quite as large a share of praise as he deserves.

MR. HENRY LESLIE'S CONCERTS.

Mr. Leslie commenced his fifteenth season last Thursday evening at St. James's Hall. The programme included several of the madrigals and part-songs which have so long been the special attraction of his concerts, and which were so well performed on this occasion as to make us regret that no more of them are promised during the present series. The madrigals were the old favourite, "Sweet honey-sucking bee," rightly described in the book as "beautiful, but most difficult," and Morley's "Shoot, false love," performed for the first time by the choir, but with none the less precision and delicacy. Two part-songs, "The Curfew," by Henry Smart, and "The day is now dying," by Mr. J. G. Callcott, the able accompanist at these concerts, were also given for the first time. Both were well received, and the latter *encored*. Mr. Leslie's own graceful "When the shades of eve descending," and Walter Macfarren's sprightly "You stole my love," were similarly honoured, as others would no doubt have been had time permitted. We must not omit honourable mention of a setting of the 67th Psalm, "God be merciful," by Berthold Tours, for an eight-part choir; it will no doubt become a favourite.

The solo vocalist was Mr. Sims Reeves, who was in excellent voice, and gave "Adelaide," "The Pilgrim of Love," and "Tom Bowling," in his own unapproachable style, and in the second case, kindly acceded to the usual uproarious demand for a repetition. Mendelssohn's "Romance," for violoncello was played with much feeling and expression by Mr. Edward Howell, who is steadily rising in his profession, and the performance was further varied by the introduction of two quintets for pianoforte, oboe, clarinet, horn, and bassoon; the one, Beethoven's in E flat (with the last movement so forcibly reminding one of "Foresters sound the cheerful horn"); the other, the Andante, from Mozart's, also in E flat. Each of the executants was a well-known master of his instrument, and it speaks much for the progress of musical taste that, at a concert of such varied attractions, classical chamber compositions should be listened to with such evident gratification. We had also two vocal quintets, viz., Webbe's favourite glee, "When winds breathe soft," and Elliott's "Come see what pleasures." We must say, with all due respect to the ladies and gentlemen of the "Concert Glee Union," that we have heard the first of these better done; in the second, they were more successful.

At the next concert, on March 3, Mendelssohn's "Antigone" will be given, with a chorus of 240 male voices, and Herr Joachim will play Beethoven's violin concerto.

Crimes and Casualties.

During a drunken brawl on Saturday evening in Salford, a man named Kitchen struck another named Jackson, with whom he was quarrelling, and killed him on the spot.

An accident at the Pendleton Colliery has resulted in the death of six men. The injuries were caused by an explosion of gunpowder in one of the working places of the mine. Two or three others are not expected to recover.

Mr. Butler, manager of the Ashby branch of the Leicestershire Bank, hanged himself to a bedpost in his house on Friday morning. An inquest was held on Saturday, and a verdict returned of "Temporary insanity produced by overwork at the bank." All the balances were found to be correct.

Miss Hill-Trevor, daughter of Lord A. E. Hill-Trevor, M.P., has died from the injuries she received on Wednesday week, when her dress caught fire from a candle which she was carrying, and before the flames could be extinguished she was very seriously burnt on the neck and shoulders.

The son of Mr. Goodwin, of Wigwell Hall, the scene of Townley's murder, has been committed for trial on the charge of destroying a number of valu-

able pictures, the property of his father. He was found by the police sitting by the library fire with several of the pictures burning before him. On being discovered he said, "Let them burn." He offered no explanation of his conduct.

Shortly after midnight on Saturday, cries of "Murder" were heard proceeding from the side of a canal near Pasture-lane, Leicester. The cries were those of a woman. Shortly afterwards a splash was heard, and then all was quiet. A search was subsequently made, and the body of a young woman found in the water, which has been identified as that of a young married woman named Cripps, who had for some time been living apart from her husband.

A sad occurrence happened at Clayton Chapel, York-street, Waltham, on Sunday week. The minister, the Rev. P. J. Turquand, was in the middle of his sermon, when a young lady in the congregation rose up, and left the building. Seeing that the young lady appeared to be suffering from some illness, Mrs. Turquand followed her out of the chapel. When the minister reached the vestry after the service was concluded, the young lady was in the last agonies of death. The cause of death, it is believed, was bronchitis.

A clerk in the service of Messrs. Barnetts, Hoares, Hanburys, and Co., bankers, Lombard-street, was on Saturday robbed of Bank of England notes of the value of 9,950*l.* The notes were in a bill-case, and it appears that whilst the clerk was waiting in the Birkbeck Deposit Bank, Chancery-lane, some person touched him on the shoulder, telling him he had dropped something, and called his attention to a piece of paper on the floor. This he stooped to pick up, but found that it did not belong to him. On standing up he thought he saw a hand leaving his bill-case, and he at once examined it, when he discovered that the bank-notes were missing. The persons standing beside him were not such as to excite suspicion, and in the street he could not see any one running away. The stolen notes were at once stopped at the Bank of England. There were eight notes of 1,000*l.* each, one of 500*l.*, three of 300*l.*, one for 200*l.*, one for 100*l.*, four of 50*l.* each, two of 20*l.* each, and one for 10*l.* A reward of 1,000*l.* has been offered for the apprehension of the thief and the recovery of the notes.

Miscellaneous.

DEPTFORD DOCKYARD.—It is stated that Mr. Austin, an American millionaire, and the representative of an eminent American shipbuilding firm, has agreed to purchase Deptford Dockyard for 140,000*l.*

IMPROVED DWELLINGS IN THE METROPOLIS.—Sir Sydney Waterlow presided at the half-yearly meeting of the Improved Industrial Dwellings Company at the Mansion House, on Monday. A dividend of 5 per cent. per annum was declared.

BISHOPSTOWE.—Among the various country seats advertised for sale is Bishopstowe, near Torquay, the favourite residence of the late Bishop of Exeter. It is a villa in the Italian style, with about ten acres of garden and grounds, close to the sea at Babbicombe.

THE WELSH FASTING GIRL.—The Government have decided to prosecute the father of the Welsh fasting girl, at the forthcoming Carmarthenshire Assizes; and Mr. Giffard, Q.C., has received an intimation from the Attorney-General that he will be required to conduct the prosecution on behalf of the Crown.

LONDON AND COUNTY BANKING COMPANY.—The half-yearly meeting of shareholders of the London and County Bank was held on the 3rd inst., when a balance-sheet was presented, showing that the net profit for the half-year amounted to 87,669*l.* 19*s.* 10*d.* A dividend of 6 per cent. for the half-year was declared, and a bonus of 2½ per cent., being at the rate of 17 per cent. for the year 1869. The amount of 8,895*l.* 17*s.* 6*d.* was carried forward to the profit and loss new account.

THE JAMAICA OUTRAGES.—The case of Phillips v. Eyre is now under consideration by the Court of Exchequer Chamber. The plaintiff, a native of Jamaica, brought an action for assault against the defendant, Mr. E. J. Eyre, who held the governorship of the colony during the outbreak of October, 1865. The Court of Queen's Bench decided in favour of Mr. Eyre, on the ground that he had been indemnified by the Colonial Legislature, and also by an Act of the Imperial Parliament. The judges of the Common Pleas and Exchequer are now called upon to review this decision.

THE ORGANISATION OF CHARITABLE RELIEF.—A meeting of the delegates from various Boards of Guardians of the metropolis was held on Thursday at the Holborn Workhouse, to take into consideration what steps should be taken with regard to the minute issued by the President of the Poor Law Board, recommending the application of joint action between the authorities of charities and Boards of Guardians in the distribution of relief to the poor. After much discussion, it was resolved that a deputation should wait upon the President of the Poor Law Board to point out the difficulties in carrying out his minute of the 30th of November.

SPIITALFIELDS WORKING MEN'S INSTITUTE, BEDFORD HALL.—On Monday, Mr. William Tallack, the Secretary of the Howard Association, delivered a lecture at this institution on "Physiology and Health," illustrated by numerous diagrams. In connection with a description of the human body, externally and internally, the lecturer pointed out the physical necessity for attention to ventilation and cleanliness; and inculcated the value of self-help,

through economy and temperate habits, as a means of being able to emigrate to countries where the needs of the body are more easily supplied than in over-crowded East London.

MR. SAMUEL MORLEY AND HIS WORKPEOPLE.—We understand that Mr. Samuel Morley, M.P., during his visit to Nottingham last week, again manifested that thoughtful consideration for the comfort of the aged persons in the employ of the firm which has endeared him to all his workpeople. He gave directions that thirty old workmen should be added to the list of persons to whom he allows a sum of seven shillings per week. We believe the total number of workpeople in this town and neighbourhood to whom a weekly allowance is made exceeds one hundred, and something like 2,000*l.* per annum is thus paid amongst them.—*Nottingham Express*.

SCRIPTURE LIFE ASSOCIATION.—The annual meeting of this association was held at the offices, 13, Finsbury-place South, on Thursday, the 3rd inst., when John Carter, Esq., one of the directors, presided. The report stated that proposals for assuring 176,290*l.* were received last year, and policies issued for 130,400*l.*, and that the claims had been less than half the amount provided for. An actuarial valuation of the business had been made, the result showing that on the 31st December last the assets were 257,945*l.* 17*s.* 11*d.*, and the liabilities only 215,773*l.*, leaving a reserve of 42,172*l.* 17*s.* 11*d.* for future expenses and profits. A dividend of six per cent. was declared.

DR. LIVINGSTONE.—Sir Roderick Murchison, and others well qualified to form an opinion, express their disbelief in the story of Dr. Livingstone's murder. Sir Roderick points out that the explorer could not have organised his expedition, and reached the spot where the Portuguese trader, who is the author of the rumour, asserts that Dr. Livingstone met his death, by the time named as the date of the alleged murder. Mr. Horace Waller also writes, pointing out the difficulties in the story related to Captain Cochrane. We know Dr. Livingstone was alive and well in May, if not in July, 1869. There seems to be very little reason to doubt that Captain Cochrane's story is a repetition of the myth of 1868.

REVIVAL IN LANCASHIRE.—The state of trade in the cotton district has been much livelier during the last few weeks. Production has been largely increased, mills which have long been stopped have got to work again, and there is much hope in a better future. The *Economist* says there can be no doubt this improvement is a real one. Since this time last year there has been a distinct, though small, decline in the price of raw cotton, and a clear, though again small, advance in the price of the manufactured article. The difference is not great, but it is just the fraction that converts a loss into a profit. There is no doubt that the position of Lancashire has greatly improved, and there is reason to hope that the amelioration will continue. Lancashire wants cheaper cotton and an increased demand. The latter condition of prosperity is fulfilled, and though the supply remains doubtful, the prospect is certainly not without hope.

THE YORKSHIRE COLLIERIES.—Twenty-nine prisoners, charged with complicity in the riots at the Thorncliffe Mines, South Yorkshire, were brought before the magistrates at Barnsley on Monday, when two of the men were identified as leaders in the late disturbances. The inquiry was adjourned. During the afternoon, the Mayor of Sheffield addressed a large meeting of the locked-out miners, and it was resolved to establish a board of conciliation for the settlement of future disputes, and an interview between the masters and men, in the presence of Lord Wharfedale, is to take place on Thursday, in the hope of an arrangement being made which will terminate the unhappy dispute. There are indications on the part of the men on strike in Cleveland of a desire to resume work. At a mass meeting they have resolved to ask the masters to refer the matter to arbitration. The miners attached to the collieries at Farnsworth and Kersley, near Bolton, have turned out on strike.

THE SUEZ CANAL.—A telegram from M. de Lesseps states that the minimum depth of the Suez Canal is now 19 ft., and that this is over the rock at Serapeum. The rock will be removed before the end of this month, and then the minimum depth will be at a spot near Suez. It will range from 23 ft. to 27 ft., according to the height of the sea. The steam trade between the Mersey and Bombay, Calcutta, Colombo, and Madras, is rapidly assuming extensive proportions, and when the steamers which are now in course of construction, especially for trading on the Suez Canal, are completed, the fleet will be one of the largest sailing out of the port of Liverpool. On Saturday, the screw steamer Milbank left the Mersey for Bombay, via the Suez Canal, and will be immediately followed by the Bolivian, Ismailia, Alice, and Historian, for Bombay; the Cordova, for Calcutta; and the Statesman, for Colombo, Madras, and Bombay.

POLITICAL EVICTIONS IN WALES.—On Monday night a public meeting was held at the Hanover-square Rooms, for the purpose of eliciting an expression of sympathy with tenant-farmers and others who are said to have been evicted on account of their votes at the last election, and of raising funds for their relief. We regret that the large demands upon our space prevent us from reporting the meeting at length. Samuel Morley, Esq., occupied the chair, and addresses were delivered by Mr. E. M. Richards, M.P., Colonel Stepney, M.P., Mr. Sergeant Parry, Mr. H. Richard, M.P., Mr. Osborne Morgan,

M.P., and other gentlemen. The following resolutions were carried with hearty enthusiasm:—

That this meeting considers it to be a subject of sincere congratulation and a strong proof of the development of political principle in Wales that so many of the electors should have voted at the last general election in accordance with their convictions notwithstanding the great pressure many of them were subjected to by landlords and others.

That this meeting deeply sympathises with the anxiety and sufferings of those who have been evicted from their holdings, or otherwise injured in their circumstances, in consequence of the conscientious exercise of the franchise at the late election, and pledges itself to aid the fund that is now being raised with the view of compensating them so far as possible for the losses they have sustained.

That this meeting considers that the recent events in Wales furnish an additional illustration of the urgent necessity for the ballot, and is of opinion that strenuous efforts should be made to press upon Parliament and Government the duty of adopting such measures during the ensuing session.

In the course of the proceedings a letter was read from Mr. Miall, M.P., expressing great regret at his inability to be present and his cordial sympathy with the objects of the meeting. Letters were also received from Sir Titus Salt, enclosing 100*l.*, and from Mr. W. Pollard enclosing 50*l.*, for the Eviction Fund.

Gleanings.

Gustave Doré meditates an American artistic tour.

About 1,400*l.* has been subscribed towards the Faraday Memorial.

A woman has been killed by a bicycle at Birmingham.

Broadhead, of trades' union notoriety, has returned from America to Sheffield.

A young woman of Indiana keeps twenty-seven engagement rings hung up in her boudoir, the spoils of five years.

Verdicts of "Died from starvation" were returned in two inquests held on Saturday by Mr. Humphreys at Bethnal Green.

A colliery accident, attended with the loss of six lives, has occurred in one of the pits of Messrs. Knowles' colliery at Pendleton, Manchester.

One of the American railway companies is completing arrangements for through tickets by rail and steamer round the world.

At a fox hunt at Yarmouth, in the Isle of Wight, last week, several persons followed the hounds on bicycles.

Fond Mother: "And what would Johnny do if poor mamma were to die?" Johnny: "Eat up all the sugar."

Mr. Dickens' new story will appear simultaneously in London and New York—in the latter city in the pages of a periodical entitled *Every Saturday* published by Messrs. Fields, Osgood and Co.

The proposal of the directors of the Atlantic Cable Company in favour of an agreement with the French Cable Company has been carried by a large majority.

A strike of Lancashire colliers took place on Saturday in the district of Bolton, Farnworth, and Kersley. The Thorncliffe dispute is in course of arrangement.

It is stated that there have been no less than 134 candidates for the office of hangman, in place of Calcraft, whose increasing age has rendered it desirable that a successor should be provided.

There is some talk at the Paris Bourse of starting a great international financial paper; the capital is fixed at 250,000*l.*, half of which is said to have been already subscribed.

Sir David Baxter has presented to the Society of Antiquaries of Scotland the drinking-cup which belonged to Alexander Selkirk, and was in his possession during his sojourn on the island of Juan Fernandez; also his sea-chest.

The penny-dinner movement is making progress. A depot has been opened in Pond-place, Fulham-road. A committee is formed in St. Giles's. In St. George's-in-the-East and at Poplar dining-rooms have lately been opened, and in Bermondsey one is to open this week.

A pompous fellow made a very inadequate offer for a valuable property, and calling next day for an answer, inquired if the owner had entertained his proposition. "No," replied the other, "your proposition has entertained me."

A distinguished medical professor in New York has stated that the use of the high-heeled French boots, now so generally worn, will in time "convert the transient illusion of the Grecian bend into a stern reality."

The *Athenæum* says that the expiration of Bessemer's patent next month is likely to increase the general use of steel instead of iron. The London and North-Western has already made arrangements for laying a considerable distance with steel rails in place of worn-out iron ones.

The most magnificent private gallery of works of art in Europe is about to come to the hammer, and is expected to realise more than half a million of money. The Demidoff Gallery, in the Villa of San Donato, at Florence, has been stripped of its treasures, which are to be sold in Paris during the present month and the next.

PROFESSOR TYNDALL'S MOTTO.—"Down with the Dust!"—*Punch*.

MR. URQUHART AGAIN.—A letter from Rome states that, on the great question of the day in Rome, the

Bishop of Orleans has found an unexpected adversary—no other than an English Protestant, Mr. David Urquhart. This gentleman has stepped forward as the champion of infallibility, and an amusing correspondence has passed between him and Monsignor Dupanloup.

THE ENGLISH LANGUAGE.—A Western Yankee paper contains two additions to the English language. It gives an account of how a party "festivated" recently, and of the trial of a "culpritess." Another abhorrent neologism appears in the Western papers. An unfortunate actor, named Fleming, jumped from a steamboat and was drowned. Immediately it is telegraphed from Louisville that he "suicided."

THE USE OF COFFEE LEAVES.—In Sumatra and other islands of the Eastern Archipelago a decoction prepared from coffee leaves forms the common drink of the inhabitants, and it is found that the leaves, when carefully dried, are actually from ten to sixteen per cent. richer in *theine* than the berries. In the lowlands the coffee plant does not produce berries enough to repay cultivation; it is grown for its leaves, and Mr. Cochran suggests that its systematic growth might be especially tried in the valleys of Ceylon, in districts where the culture of the berry has never yet succeeded.

FRENCH GALLANTRY.—This story was recently related of a French Count. One night, a lady of his acquaintance had a lace dress of considerable value torn by a man treading on it. After an exclamation of impatience, she turned to the Count and said, "Have you a pin?"—"Madame," said he, "I don't carry a pinushion, but here is one," and he drew from his breast a valuable diamond. "Sir," said the lady, nettled probably by his retort about the pinushion, "I cannot accept a diamond from you."—"Well, then," returned he, "here is a pin without a diamond." And breaking off the jewel, he threw it out of the window, and presented the simple pin.

HOW TO CURE A COLD.—The *Daily Telegraph* gives the following brief summary of the way to cure a cold:—"Surely, if Dr. Thompson be in the right—and he is a gentleman of no inconsiderable repute in his profession—here is a simple method of dealing with a bad cold. In plain English it may be stated thus: As soon as you have caught a cold, take at once a Turkish or vapour bath. Go home, take moderate doses of concentrated 'beef tea'; do not drink anything else, save just a mouthful or two of liquid, to save yourself from too great suffering. You can scarcely go wrong—keep yourself at thirsty point, and it will be well with you. There is the more need of being careful in this matter, seeing that the more often you take cold the more likely you are to take cold again. Each cold brings with it increased susceptibility of the internal membranes to congestive derangements. So, then, fix in your own mind the bath establishment to which you will fly in case of need; buy a good big packet of 'Whitehead's essence,' which keep by you for use; make up your mind to a few hours of thirst, and you may set common colds at defiance."

JOSH BILLING'S ESSAY ON SWINE.—Hogs generally are quadruped. The extreme length of their antiquity has never been fully discovered; they existed a long time before the flood, and have existed a long time since. There is a great deal of internal renewal in a hog; there ain't much more waste in them than there is in an oyster. Even their tails can be worked up into whistles. Hogs are good, quiet boarders; they always eat what is set before them, and don't ask any foolish questions. They never have any disease but the measles, and they never have that but once; once seems to satisfy them. Some are fall in the face like a town clock, and some are as long and lean as a cow-catcher, with a steel-painted nose on them. They are a short-lived animal, and generally die as soon as they get fat. The hog can be learnt a great many cunning things, such as pulling front gates off from the hinges, tipping over the awl-barrels, and finding a hole in the fence few get into a cornfield; but there ain't any length to their memory; it is awful hard work for them to find the same hole to get out, especially if you are at all anxious they should. Hogs are very contrary, and seldom drive well the same way you are going; they drive most the other way. This has never been fully explained; but speaks volumes for the hog.

THE ADULTERATION OF BEVERAGES.—The *Lancet* takes up the question which has been mooted in Liverpool as to the poisonous drugging of the beer sold in the humbler class of beer-shops and public-houses. Our contemporary has been assured by a brewer holding many small public-houses that any good and wholesome beer sent to them would be at once returned upon his hands. "The consumers like to feel muddled by what they drink, and to procure this luxury at a small outlay." This is an illustration drawn from London experience, but we are satisfied that it would be found to represent with too much fidelity the actual state of the case in all the thickly-peopled districts of England. The *Lancet* speaks of a class of persons called "brewers' druggists," from whom may be bought, "in a form ready for immediate use, the exact quantity of poison per gallon that can be put into the vats without fear of a coroner's inquest." This is a frightful evil, and the great difficulty in the way of a remedy is that you have to deal, not only with the knavery of dishonest tradesmen, but with the craving of the customer for something that he can "feel." This craving, it must be admitted, is not peculiar to any one class or country. In the wine countries, the

liquor offered to the working classes is often drugged to a fearful extent, and no Englishman need be reminded of the passion which long prevailed among the middle and upper classes for ports and sherries which would hardly bear analysis. We are, however, improving in our wine-drinking habits, and if the decay of the taste for strong draughts could only be carried lower down in the scale of society, the gain to the country would in every way be enormous.—*Manchester Guardian*.

NOTICE.—On and after the 5th January, all announcements intended for this column must be accompanied by a remittance of half-a-crown in postage-stamps.

Births, Marriages, and Deaths.

MARRIAGES.

REES—JOHNSON.—January 29, at Booking Congregational Church, by the Rev. D. Rees, father of the bridegroom, assisted by the Rev. G. B. Ryley, W. Carey Rees, M.B., of Melbourne, Australia, to Mary Anne Shaw, eldest daughter of W. Johnson, Esq., Braintree.

VARDY—SILVER.—February 2, at the Congregational Chapel, Maidenhead, by the father of the bridegroom, Charles Alfred, only son of the Rev. Charles Fox Vardy, M.A., Clapham, to Agnes, second surviving daughter of Richard Silver, Altwood-road, Maidenhead.

DEATHS.

WHITTY.—January 23, at Yeovil, Somerset, Miss Whitty, in the eighty-second year of her age.

THORN.—February 1, at Portland-terrace, Winchester, the Rev. William Thorn, for forty-one years pastor of the Congregational church in that city, and the well-known author of numerous tracts and treatises on the Errors of the Church of England, Baptism, &c., aged seventy-six.

THEOBALD.—February 8, after five days' illness, Percival Edgar, the fondly-loved infant son of Mores and Ellen (Miall) Theobald, aged seven months.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Feb. 2.

ISSUE DEPARTMENT.

Notes issued	£88,571,150	Government Debt	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	18,571,150
	£88,571,150		£33,571,150

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£13,831,494
Reserve	8,868,890	Other Securities ..	20,649,432
Public Deposits	6,327,480	Notes	10,280,730
Other Deposits	21,100,910	Gold & Silver Coin	935,582
Seven Day and other Bills	451,958		
	£45,097,238		£45,097,238

Feb. 3, 1870. GEO. FORBES, Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—SCIATICA, RHEUMATISM.—The very sound of these names carries terror to the minds of all who have once experienced the torments of these direful diseases, though Holloway has pointed out a method of relief that should give the most despondent sufferer renewed courage and refreshing hope. After the afflicted parts have been duly fomented with tepid brine and carefully dried, this ointment should be patiently and perseveringly rubbed upon the skin thus prepared for its reception, and these pills should be taken in doses as prescribed in the "instructions." This simple course will combat the severest forms of tic, neuralgia, rheumatism, and gout to an easy resolution, reduce the accompanying swelling, relax the tightened tendons, and strengthen the nerveless limb.

Markets.

CORN EXCHANGE, LONDON, Monday, Feb. 7.

The fresh supplies of English and foreign for to-day's market were moderate; but demand was very inactive, and we had a slow trade, at a decline of fully 2s. per qr. for English wheat, compared with the low rates of Monday last. Foreign wheat was 1s. qr. lower. Flour was dull, and 6d. per barrel and 1s. per sack lower. Beans were 1s. lower, peas without alteration. Barley of all descriptions met a dull sale, at 1s. per qr. reduction. Indian corn was neglected, and 1s. per qr. lower since last week. Of oats we have moderate arrivals. The trade participated in the general inactivity of the market, and prices ruled 6d. per qr. below the quotations of this day week. The large arrivals at the ports of call produce increased depression, and cargoes of wheat are 1s., Indian corn 6d. per qr. lower.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	Per Qr.
Essex and Kent, red, old	44 to 46	Grey	31 to 32
Ditto new	38 42	Maple	33 39
White, old	45 48	White	33 36
" new	33 46	Boilers	33 36
Foreign red	39 40	Foreign, boilers ..	32 34
" white	42 43		
BARLEY—		RYE	31 32
English malting ..	27 31		
Chevalier	34 29	OATS—	
Distilling	31 34	English feed	18 19
Foreign	29 30	" potato	22 23
MALT—		Scotch feed	— —
Pale	— —	" potato	— —
Chevalier	— —	Irish black	15 17
Brown	48 51	" white	16 18
BEANS—		Foreign feed	16 17
Ticks	32 34		
Harrow	35 37	FLOUR—	
Small	— —	Town made	37 43
Egyptian	33 35	Country Marks ..	32 33
		Norfolk & Suffolk	27 28

METROPOLITAN CATTLE MARKET, Monday, Feb. 7.—The total imports of foreign stock into London last week amounted to 6,455 head. In the corresponding week in 1869 we received 2,925; in 1868, 1,211; in 1867, 7,455; and in 1866, 6,816 head. The arrivals of both beasts and sheep to this morning's market were moderately extensive; but the supply of really choice animals was short. This fact, coupled with the higher prices current for dead meat this morning, imparted a firmer tone to the trade; but there was not much activity in the market. From our own grazing districts

the show of beasts was comparatively small; and those from Norfolk showed a decided falling off in condition. The top price of 5s. 2d. must be regarded as quite an extreme figure, for even the best Scots and crosses, the more general price for really good beasts being 5s. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,150 Scots and crosses; from other parts of England, including Lincolnshire, 630 of various breeds; from Scotland, 195 Scots and crosses; and from Ireland, 8-0 oxen. There was about an average number of sheep in the pens, and a good proportion of the arrivals were clipped. There was a better tone in the trade than on Monday last, and really choice sheep in the wool realised a trifle more money. The best Downs changed hands at 5s. 8d. to 5s. 10d. per 8lbs. Lambs were very dull. There was a large supply for the early season, and prices receded to about 7s. per 8lbs. The calf trade was dull and inactive. Pigs were dull, at barely former terms.

Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	2	0	10	Prime Southdown	5	8	0	10
Second quality	4	0	4	6	Lambs	0	0	0	0
Prime large oxen	4	8	4	10	Lge. coarse calves	4	2	5	0
Prime 8s. 12s. &c.	5	0	5	2	Prime small	5	4	6	0
Coarse inf. sheep	3	4	4	0	Large hogs	4	6	5	4
Second quality	4	2	5	6	Neat-sm. porkers	5	6	5	10
Pr. coarse woolled	5	2	5	6					

Quarter-old store Pigs, 20s. to 26s. each.

METROPOLITAN MEAT MARKET, Monday, Feb. 7.—The market has been moderately supplied with meat. Rather more activity has been noticed in the demand, and prices have ruled firm. The imports into London last week consisted of 534 packages 3 qrs. from Hamburg, 37 chests 14 cases 47 parcels from Harlingen.

Per 8lbs. by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	0	3	4	Inf. mutton	3	4	3	8
Middling ditto	3	4	3	8	Middling ditto	3	8	4	0
Prime large do.	4	2	4	4	Prime ditto	4	6	5	0
Do. small do.	4	4	4	6	Veal	4	8	5	2
Large pork	3	8	4	0	Small pork	4	8	5	0

BOROUGH HOP MARKET, Monday, February 7.—Without any important increase in business during the past week prices of our own growth have almost imperceptibly advanced from 5s. to 6s. per cwt., and these improved values have been well maintained. New Americans of fine quality are in fair demand, but poorer grades attract but little attention. Yearlings of all kinds remain dull. Imports for the week ending 6th February 1,763 bales, against 2,962 the previous week. Accounts from Bavaria and Bohemia report an advance of quite 5s. in the respective markets, owing to the small quantity of stock now offering. New York letters to the 24th ult report the market as very quiet, but holders of choice 1869's are quite firm, owing to the small stock left on hand. Mid and East Kent, 7l. 0s., 9l. 15s., to 13l. 0s.; Wealds, 6l. 0s., 7l. 5s., to 8l. 0s.; Sussex, 5l. 12s., 6l. 10s., to 7l. 0s.; Bavarians, 6l. 10s., 8l. 5s., to 10l. 10s.; French, 5l. 5s., 6l. 0s., to 7l. 0s.; Americans, 5l. 5s., 6l. 0s., to 6l. 10s.; Yearlings, 2l. 0s., 2l. 16s., to 4l. 4s. The import of foreign hops into London last week consisted of 593 bales from Antwerp, 30 Boulogne, 17 Bremen, 44 Hamburg, 25 Calais, 45 Ostend, and 61 Rotterdam.

PROVISIONS, Monday, February 7.—The arrivals last week from Ireland were 551 firkins butter, and 2,710 bales bacon, and from foreign ports 22,276 packages butter, and 326 bales bacon. In the Irish butter market there was no change to notice during the week. Foreign meat a steady sale with little change in value, excepting in Dutch, which declined to 13s. to 14s. The bacon market ruled steady; a fair business transacted in best Waterford meat at 71s. to 72s. on board, and closed firm.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Feb. 7.—The markets have been fairly supplied with potatoes, coastwise and by rail. The trade has been quiet at about late rates. The import into London last week consisted of 939 bags 155 sacks from Antwerp, and 50 barrels from Odessa. English Shaws, 70s. to 85s. per ton; English Regents, 100s. to 110s. per ton; English rocks, 60s. to 75s. per ton; Scotch Regents, 90s. to 105s. per ton; French, 60s. to 65s. per ton.

SEED, Monday, Feb. 7.—Small lots of English cloverseed still come out, and fine qualities bring high prices. Foreign samples of red realised as much money. White descriptions remain scarce, and are very dear. Fine English Trefoil was held rather higher, and foreign sorts supported prices firmly. There was no quotable change either in brown or white mustarseed. Choice canaryseed was rather dearer, with a good sale. Foreign tares were in steady demand at more money.

WOOL, Monday, Feb. 7.—No material alteration has taken place in the general position of the market. The business doing, although not extensive, has been to a fair extent, and the quotations have ruled firm.

OIL, Monday, Feb. 7.—For linseed and rape oils there has been a good demand at improving prices. Other oils have been dealt in to a fair extent.

TALLOW, Monday, Feb. 7.—The market is dull. Y.C. on the spot 46s. to 46s. 3d. per cwt. Town tallow, 44s. net cash.

COAL, Monday, Feb. 7.—Market firm, at last day's rates. Caradoc Wallsend, 18s. 3d.; Hetton, 18s. 6d.; Haswell, 18s. 6d.; Hartlepool, 18s.; Lambtons, 18s.; Tunstall, 16s. 3d.; Holywell Main, 16s. 3d.; Hartley's, 15s. 6d.; Tees, 18s.; Little Eden Wallsend, 16s. 3d. Ships fresh served, 30. Ships at sea, 30.

Advertisements.

MONARCH INSURANCE COMPANY.

(LIMITED.)

FIRE AND MARINE, Non-Tariff.

ROYAL EXCHANGE AVENUE, LONDON,

AND

EXCHANGE BUILDINGS, LIVERPOOL.

"PSALMS and HYMNS."—All APPLICATIONS from the WIDOWS of BAPTIST MINISTERS for GRATUITIES from the Profits of this Hymn-book must be made before 31st MARCH.

Forms of application may be obtained of

Rev. J. T. WIGNER,

Grove-lane, Camberwell, S.E.

THE POLITICAL EVICTIONS in WALES.

LONDON COMMITTEE.

Formed for the purpose of eliciting an expression of sympathy with Tenant Farmers and others, who have been evicted on account of their Votes at the last Election, and of raising Funds for their Relief.

Samuel Morley, Esq., M.P.
Charles Gilpin, Esq., M.P.
William McArthur, Esq., M.P.
Edward Miall, Esq., M.P.
George Osborne Morgan, Esq., M.P.
Henry Richard, Esq., M.P.
Charles Reed, Esq., M.P.
Watkin Williams, Esq., M.P.
W. T. McCullagh Terrans, Esq., M.P.

William Edwards, Esq.
Mr. Serjeant Parry.
H. R. Ellington, Esq.
Stephen Evans, Esq.
David Jones, Esq.
Robert Jones, Esq.
Morgan Lloyd, Esq.
John Williams, Esq.
J. Carvell Williams, Esq.
R. G. Williams, Esq.
B. T. Williams, Esq.

The following contributions have been already promised in furtherance of this object:—

Samuel Morley, Esq., M.P. £100 0 0
Messrs. Parnall and Co., London 100 0 0
G. Osborne Morgan, Esq., M.P. 50 0 0
Stephen Evans, Esq., London 50 0 0
Henry Richard, Esq., M.P. 25 0 0
William Edwards, Esq., London 21 0 0
The Committee of Deputies of the Three Denominations 21 0 0

Morgan Lloyd, Esq., Temple 10 0 0
R. G. Williams, Esq., Temple 10 0 0
Robert Jones, Esq., St. John's Wood 10 0 0
Stafford Allen, Esq., London 10 0 0
A. Welshman, London 5 0 0
Watkin Williams, Esq., M.P. 5 0 0
David Jones, Esq., Mining-lane 5 0 0
John Williams, Esq., London 5 0 0
W. Hicks, Esq., Liskeard 5 0 0

The Committee earnestly commend to favourable consideration this APPEAL made in the interest of the oppressed, and of the FREEDOM of ELECTION.

MORGAN LLOYD, Treasurer,
4, King's Bench-walk, Temple.
STEPHEN EVANS, Hon. Sec.,
14, Old Change, City.

LONDON MISSIONARY SOCIETY.

MADAGASCAR MISSION.

On repeated occasions the Directors of the London Missionary Society have placed before their friends most cheering tidings concerning the progress of the Madagascar Mission, and have invited them to join in grateful acknowledgments to God for the grace which He has so abundantly bestowed upon it. No previous intelligence exceeds in interest the story of the great events of which they have just heard. Throughout the province of Imerina the idols of Madagascar have been destroyed; the whole population are asking for teachers; and the native churches are taking all their resources of men and funds to supply the unexpected demand.

The present staff of missionaries, already too small for the work to be done, find their burdens greatly increased. Demands have been made upon them for organising churches and superintending districts, for the examination of candidates, the erection of chapels and the establishment of schools, which they find it impracticable to meet. The Directors, therefore, are most anxious to increase their number; and there are several distinct points at which their labours may be most wisely applied, so as to aid the native churches, and carry the whole work to a higher position of usefulness.

Thus the institution for training native ministers requires particular attention. Additional pastors are needed in the capital. In the surrounding districts new stations should be planted as centres of usefulness among the rural congregations. The Betalio province needs three ordained missionaries, in addition to one brother already appointed. The total number of missionaries for whom useful positions can be found, and who are indeed asked for by those on the spot, is twelve ordained missionaries, two medical missionaries, and two schoolmasters—that is, sixteen missionaries in all.

The expense involved in securing this great addition to the Mission will of course be considerable. The outfit, passage, and other expenses incurred by sixteen missionaries before reaching their appointed stations will be 4,400l.; new houses to be erected, 2,000l.; total special outlay, 6,400l. The increased annual cost of their maintenance will amount to 5,000l. a year.

It is for the friends of the Society to decide how far the Directors shall carry out a scheme so fraught with the promise and the hope of usefulness. They do not wish to open any special fund for the occasion; but they ask the constituents of the Society to increase their usual gifts, that the additional annual sum needed to sustain the enlarged Mission may be provided, and that the churches may thus prove their gratitude to God, who has heard their prayers, and their sympathy with those native churches which He has brought out of great tribulation and set "in a large place."

J. MULLEN, D.D., Foreign Secretary.
ROBERT ROBINSON, } Home Secretaries.
WM. FAIRBROTHER, }

Mission House, Blomfield-street, Feb. 4, 1870.

QUEENSLAND.

QUEENSLAND under the Land Act of 1868, and the Immigration Act of 1869. Land acquired on easy terms. Assisted and Free Passages. Information and particulars to be obtained on application.

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Enrolled in 1855, pursuant to Act of Parliament.

SHARES, £25 each, may be paid in one sum, or by Monthly Subscription of 5s. per share.
INVESTING MEMBERS receive 5 per cent. Interest, and Share of Surplus Profits.
MONEY ADVANCED on MORTGAGE without premium or any term of years.

JONATHAN TAYLOR, Secretary.

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LONDON and COUNTY BANKING COMPANY. Established 1816.

Subscribed Capital, £2,500,000, in 50,000 Shares of £50 each. Paid-up Capital, £1,000,000. Reserve Fund, £500,000.

DIRECTORS.

Nathaniel Alexander, Esq.
Thos. Tyringham Bernard, Esq.
Philip Patton Blyth, Esq.
John William Burmester, Esq.
Thomas Stock Cowie, Esq.
Frederick Francis, Esq.
Frederick Harrison, Esq.
Lord Alfred Hervey.
Wm. Champion Jones, Esq.
Edward Harbord Lushington, Esq.
James Morley, Esq.
William Nicol, Esq.

GENERAL MANAGER—William M'Kewan, Esq.

CHIEF INSPECTOR—W. J. Norfolk, Esq.

INSPECTORS OF BRANCHES—H. J. Lemon, Esq., and C. Sherring, Esq.

CHIEF ACCOUNTANT—James Gray, Esq.

SECRETARY—F. Clappison, Esq.

HEAD OFFICE—21, Lombard-street.

MANAGER—Whitbread Thomson, Esq.

ASSISTANT MANAGER—William Howard, Esq.

At the ANNUAL GENERAL MEETING of the Proprietors, held on THURSDAY, the 3rd February, 1870, at the City Terminus Hotel, Cannon-street Station, the following Report for the Year ending the 31st December, 1869, was read by the Secretary.

WILLIAM CHAMPION JONES, Esq., in the Chair:—
In presenting to the proprietors the balance-sheet of the Bank for the half-year ending the 31st December last, the directors have the pleasure to report that, after paying interest to customers, and all charges, allowing for rebates, and making provision for bad and doubtful debts, the net profits amount to 87,899l. 19s. 10d. This sum, added to 8,356l. 17s. 7d. brought forward from the last account, produces a total of 96,255l. 17s. 5d.

The usual dividend of 5 per cent. for the half-year is recommended, together with a bonus of 2½ per cent., both free of income tax, which will absorb 85,000l., and leave 8,255l. 17s. 5d. to be carried forward to Profit and Loss New Account. The present, added to the June dividend, will thus be 17 per cent. for the year 1869.

The Directors have to announce the retirement of John Fleming, Esq., from the Board, and the election of Edward Harbord Lushington, Esq., in his stead.

The Directors retiring by rotation are—Frederick Francis, Esq.; Thomas Stock Cowie, Esq.; and Frederick Harrison, Esq., who, being eligible, offer themselves for re-election.

The dividend and bonus (together 12½ per cent.), free of income tax, will be payable at the Head Office, or at any of the Branches, on and after Monday, the 14th inst.

BALANCE SHEET

Of the London and County Banking Company, 31st Dec., 1869.

Dr.
To capital paid up £1,000,000 0 0
To Reserve Fund 500,000 0 0
To Amount due by the Bank for customers' balances, &c. .. £13,905,679 14 10
To liabilities on acceptances covered by securities 2,068,856 17 11

To profit and loss balance brought from last account 6,325 17 7
To gross profit for the half-year, after making provision for bad and doubtful debts, viz. .. 250,478 6 0

£17,181,940 16 4

Cr.
By cash on hand at head office and branches, and with Bank of England .. £1,995,538 14 8
By cash placed at call and at notice, covered securities .. 1,846,023 16 1

Investments, viz.:—
By Government and guaranteed stocks .. 1,370,628 0 7
By other stock and securities .. 61,073 10 4

By discounted bills, and advances to customers in town and country .. 9,402,360 8 8
By liabilities of customers for drafts accepted by the bank, as per contra .. 2,068,856 17 11

By freehold premises in Lombard-street and Nicholas-lane, freehold and leasehold property at the branches, with fixtures and fittings .. 241,342 4 4
By interest paid to customers .. 46,416 3 7
By salaries and all other expenses at head office and branches, including income tax on profits and salaries .. 101,101 0 7

£17,181,940 16 4

PROFIT AND LOSS ACCOUNT.

Dr.
To interest paid to customers, as above .. £44,416 3 7
To expenses, as above .. 101,101 0 0
To rebate on bills not due, carried to new account .. 17,291 2 0
To dividend of 5 per cent. for the half year .. 80,000 0 0
To bonus of 2½ per cent. .. 25,000 0 0
To balance carried forward .. 8,895 17 5

£256,704 3 7

Cr.
By balance brought forward from last account .. £25,235 17 7
By gross profit for the half-year, after making provision for bad and doubtful debts .. 250,478 6 0

£256,704 3 7

We, the undersigned, have examined the foregoing balance-sheet, and have found the same to be correct.

(Signed) WILLIAM NORMAN, } Auditors.
R. H. SWAINE, }

London and County Bank, Jan. 27, 1870.

The foregoing report having been read by the Secretary, the following resolutions were proposed and unanimously adopted:—

1. That the report be received and adopted, and printed for the use of the shareholders.
2. That a dividend of 5 per cent., together with a bonus of 2½ per cent., both free of income-tax, be declared for the half-year, ending the 31st December, 1869, payable on and after Monday, the 14th inst., and that the balance of 8,895l. 17s. 5d. be carried forward to profit and loss new account.
3. That Frederick Francis, Thomas Stock Cowie, and Frederick Harrison, Esqrs., be re-elected directors of this Company.
4. That William Norman, Richard Hinds Swaine, and William Jardine, Esqrs., be elected auditors for the current year.
5. That the thanks of this meeting be given to the board of directors for the able manner in which they have conducted the affairs of the Company.
6. That the thanks of this meeting be presented to the auditors of the Company for their services during the past year.
7. That the thanks of this meeting be presented to the

General Manager, and to all the other Officers of the Bank, for the seal and ability with which they have discharged their respective duties.
(Signed) **W. CHAMPION JONES, Chairman.**

The Chairman having quitted the chair, it was resolved, and carried unanimously:

8. That the cordial thanks of this meeting be presented to William Champion Jones, Esq., for his able and courteous conduct in the chair.

(Signed) **WILLIAM NICOL, Deputy-Chairman.**

Extracted from the Minutes.

(Signed) **F. CLAPPISON, Secretary.**

LONDON and COUNTY BANKING COMPANY.—NOTICE IS HEREBY GIVEN, that a DIVIDEND on the Capital of the Company, at the rate of Six per Cent. for the Half-year ending 31st December, 1869, with a BONUS of Two-and-a-Half per Cent., will be PAID to the Proprietors either at the Head Office, 21, Lombard-street, or at any of the Company's Branch Banks, on and after MONDAY, the 14th instant.

By order of the Board,

W. McKEWAN, General Manager.

21, Lombard-street, Feb. 4, 1870.

LAW.—WANTED, as MANAGING CLERK, in an office of extensive practice, a SOLICITOR, a good advocate. Possible prospect of partnership, if of Christian principles, on payment of usual premium; but must enter into usual agreement not to practise.—Address, Zenas, Post-office, Norwich.

WANTED, a Respectable and Intelligent YOUTH as an APPRENTICE to the GENERAL and FURNISHING IRONMONGERY Trade. Will be expected to conform to the rules of the family. Premium required.—Apply to W. Payne, Wiveliscombe, Somerset.

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ESTABLISHMENT for YOUNG LADIES. Conducted by MRS. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

THE COLLEGE, ALBERT-ROAD, SOUTH NORWOOD, SURREY, in Union with the College of Preceptors.

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EDUCATION FOR YOUNG LADIES.

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